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ELEMENTARY PĀLI GRAMMAR.

OR

SECOND PĀLI COURSE

BY

JAMES GRAY,

PĀLI LECTURER, RANGOON COLLEGE,

FIRST BIGANDET MEDALLIST, MEMBER OF THE ROYAL
ASIATIC SOCIETY,

AND

*Author of The Niti Literature of Burma, Jinālankāru,
Translation of the Dhammapada, etc.*



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PREFACE.

The "First Pāli Course" was intended to give pupils a taste for the study of Pāli and was limited to a few simple grammatical forms and principles. The "Second Pāli Course" is more ambitious in aim. The Grammar in it is so treated as to enable learners, without the necessity of entering too much into details, to read easy selections from Pāli literature. Accordingly the "First Pāli Delectus," consisting of interesting stories and narratives in prose and simple poetry, has been prepared to accompany it. To ensure thoroughness in study, the COURSE and DELECTUS may serve as a two years' curriculum for schools.

The "Third Pāli Course," with a DELECTUS, will be the next in the series of handbooks for the graduated study of Pāli.

J. G.

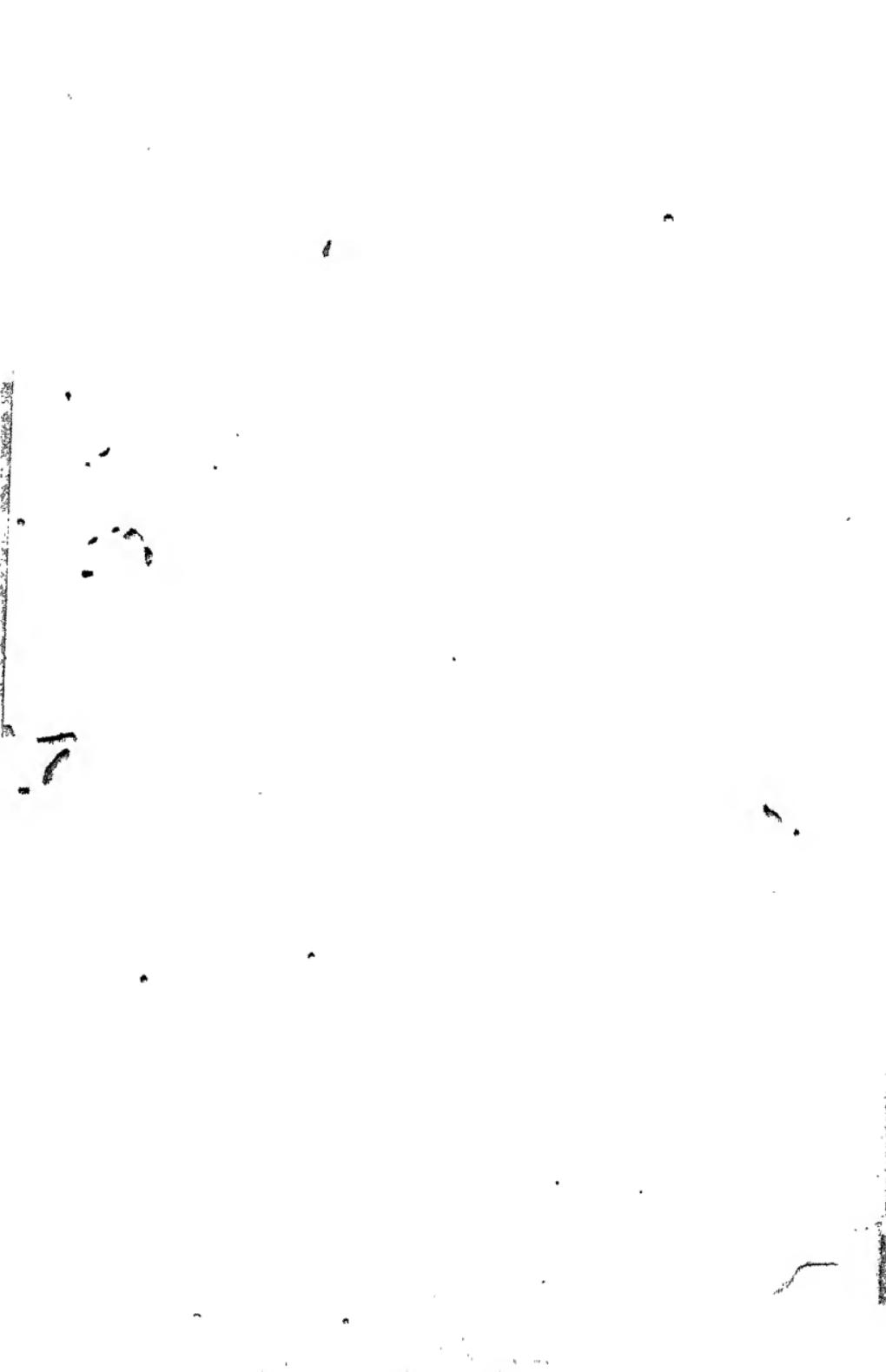


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VOCABULARY.

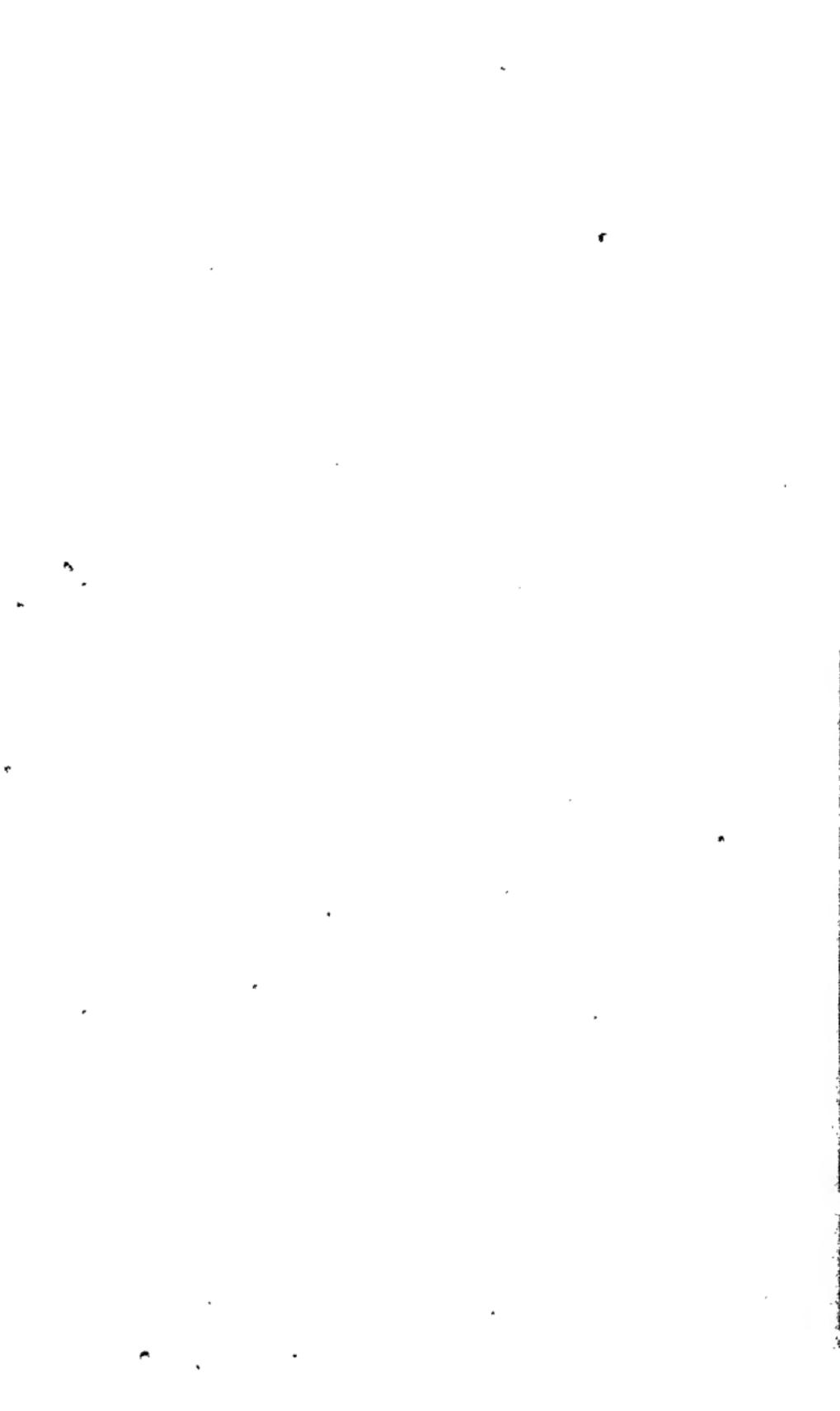
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CORRECTIONS.

Page 14, last line, supply 'whether' after 'self.'

- ,, 19, line 10, read 'consents' for 'consented.'
- ,, 23, ,,, 20, read 'pakkamissāmi' for 'pakkissāmi.'
- ,, 26, ,,, 3, read 'tvā' for 'tum' and 'jītvā' for 'jītum.'
- ,, 26, ,,, 11, read 'dūte' for 'dute.'
- ,, 49, ,,, 25, read 'nānā' for 'nāna.'
- ,, 67, ,,, 1, read 'pāpāni' for 'papāni.'
- ,, 68, ,,, 26, read 'imāyam' for 'imayam.'
- ,, 68, ,,, 29, read 'imam' for 'imam.'
- ,, 74, ,,, 7, read 'pāceti' for 'paceti.'
- ,, 75, ,,, 13, read 'pācessati' for 'pcessati.'
- ,, 94, ,,, 7, read 'tayo' for 'tayā.'



SECOND PĀLI COURSE.

PART I.

SECTION I.

THE ALPHABET.

1. The Pāli alphabet consists of 41 letters. Of these 8 are *vowels* and 33 *consonants*.

(A) VOWELS.

These are:—

a	as	a	in <i>art</i> .
ā	„	a	in <i>father</i> .
i	„	i	in <i>tin</i> .
ī	„	ee	in <i>seen</i> .
u	„	u	in <i>full</i> .
ū	„	oo	in <i>soon</i> .
e	„	ay	in <i>may</i> .
o	„	o	in <i>bone</i> .

The vowel sounds as given above are permanent in character and do not vary when combined with consonants. Three of the vowels are short, viz. a, i, and u; the remaining five are long.

(B) CONSONANTS.

2. The 33 consonants are :—

KIND.	THE 25 FIVE-DIVISION LETTERS.					Others.	
	Hard.	Hard and aspirated.		Soft and aspirated.	Nasals.		
Gutturals or <i>Throat letters</i>	k	kh	g	gh	n	.	
Palatals or <i>Front-palate letters</i>	c	ch	j	jh	ñ	y	s
Cerebrals or <i>Back-palate letters</i>	t̄	t̄h	ɖ	ɖh	ɳ	r	ɻ
Dentals or <i>Tooth-letters</i>	t	th	d	dh	n	l	.
Labials or <i>Lip-letters</i>	p	ph	b	bh	m	v	.

and also h and m.

In naming the above letters put the vowel *a* after each; as kh, kha, ga, gha, na, and so on. Remember that c is pronounced like *cha* in the word *charcoal*; ch will therefore be its aspirated form; j is like *j* in *jar*; ñ like *nea* in *near*. The character m represents a sound from the nose in continuation of the sound of the vowel preceding it. Its sound is like that of ng in *bring* with the g suppressed when just on the point of being uttered.

SECTION II.

3.

MASC. A DECLENSION.

Declension of Buddha.

Singular.

NOM.	Buddho	... Buddha.
GEN.	Buddhassa	... Buddha's, of Buddha.
DAT.	{ Buddhassa Buddhāya	} ... to or for Buddha.
ACC.	Buddham	
INS.	Buddhenā	... by or through Buddha.
ABL.	{ Buddhā Buddhasmā	} ... from Buddha.
Loc.	{ Buddhe Buddhasmīm	
Voc.	Buddha	... in or on Buddha. ... O Buddha !

N.B.—*Smā* of the ablative may be replaced by *to*; as, **Buddhato**, “from Buddha.” *To* may be used as an ablative sign with nouns in general. *Smā* also = *mā* and *smim* = *mi*.

Plural.

NOM.	Buddhā	... Buddhas.
GEN.	{ Buddhānam	... { Buddhas'; of, to, or for Buddhas.
DAT.		
ACC.	Buddhe	... Buddhas.
INS.	{ Buddhelī	... { by, through, or from Bud- dhas.
ABL.		
Loc.	Buddhesu	... in or on Buddhas.
Voc.	Buddhā	... O Buddhas !

Note.—The case terminations are shewn by means of italicized letters. To the base Buddha the termination *o* being added, the short final vowel *a* is thrown out. Hence **Buddha** + *o* = **Buddho** in the nominative case; **Buddha** + *ena* = **Buddhenā**. In the ablative singular and in the nominative

and vocative plural the vowel of the base may be merely considered as lengthened. The vocative singular is the base form itself. Note that before the terminations *nam*, *hi*, and *su* in the plural, the vowel preceding is always a long vowel. *Bhi* instead of *hi* in the plural is sometimes met with, particularly in poetry; as *buddhebhi*. Proper nouns are pluralized when used as common; as *Panthakā* (*pl.* of *Panthako*)—“persons having the name Panthaka.”

VOCABULARY I.

[Masc. Nouns like **Buddha** given in the Nom. Case.]

Amacco —“minister,” “nobleman.”	Ovādo —“exhortation.”
Attho —“matter,” “need.”	Paccāmitto —“enemy.”
Āvāto —“pit.”	Padeso —“place.”
Bālisiko —“fisherman.”	Pañho —“question.”
Bilāro —“cat.”	Pandito —“a learned man,” “Pandit,” “Moonshee.”
Bhattakāro —“cook.”	Pannakāro —“gift,” “present.”
Brāhmaṇo —“Brāhmin.”	Pāsāno —“rock.”
Cando —“moon.”	Pātarāso —“breakfast.”
Divaso —“day.”	Purohito —“private chaplain.”
Doso —“hatred”; “fault.”	Raso —“juice.”
Dūto —“messenger,” “emissary.”	Ratho —“chariot.”
Gono —“bullock.”	Rāmo —“a man’s name.”
Gopakō —“keeper.”	Samattho —“ability.”
Gopālo —“cowherd.”	Saddo —“sound.”
Kuddālo —“spade.”	Samayo —“time.”
Kotthāso —“share.”	Samuggo —“casket,” “box.”
Kodho —“auger.”	Saro —“lake.”
Luddo —“hunter.”	Sāyamāso —“dinner.”
Mañcako —“bed,” “cot.”	Sigālo —“jackal.”
Mano —“mind.”	Suriyo —“sun.” [cooked”).
Māno —“pride.” [“sailor.”	Tanḍulo —“rice (before being
Nāvikō —“boatman,”	

Tuṇḍako—"beak."
Vāso—"residence."

| Vejjo—"doctor."
Upāyo—"plan," "means."

SPECIAL NOUNS.

[Masculine Nouns with Ā in the Nom. Sing.]

4. (a) Rājā—"king."

This word has a special declension as follows:—

	<i>Singular.</i>	<i>Plural.</i>
NOM.	rājā	... rājā, rājāno.
GEN.	rañño	... raññam, rājūnam.
DAT.		... rājānam, rājūnam.
ACC.	rājānam	... rājā, rājāno.
INS.	raññā	... rājūhi.
ABL.		... rājūhi.
LOC.	raññe	... rājūsu.
VOC.	rāja	... rājā, rājāno.

(b) Compounds of Rājā.

Mahārājā—"emperor."
Devarājā—"king of the
gods."

| Uparājā—"viceroy."
Siharājā—"lion king";
"king of lions."

N.B.—These compounds as well as others similarly formed are declined like Rājā above or, excepting the nominative, like Buddha. Thus, *nom. sing.* mahārājā, *gen.* mahārājassa, *ins.* mahārājena; *nom. pl.* mahārājā, *gen.* mahārājānam, *ins.* mahārājehi, and so on.

MASC. BASES IN U WITH Ā IN THE NOMINATIVE.

5. (c) Pitā—"father."

[Base pitu.]

	<i>Singular.</i>	<i>Plural.</i>
NOM.	pitā	... pitaro.
GEN.	{ pitussa, pitu,	... pitunnam.
DAT.	pituno	... pitarānam.

Acc.	pitaram	...	... pitaro.
INS.			{ pitūhi.
ABL.	{	pitarā	... { pitarehi.
LOC.			{ pitūsu.
VOC.	pitari	...	{ pitaresu.
	pita	...	... pitaro.

N.B.—“Teacher” (applied to Buddha) and other words are similarly declined except that before *ram* and *rā* very often and before *ro* of the plural, but always after a double consonant, the vowel *a* is long; as, *satthāram*, *satthārā*, *satthāro*.

EXAMPLES FOR DECLENSION.

VOCABULARY II.

- (1) **Bhātā**—“brother.”
 - (2) **Bhattā**—“husband.”
 - (3) **Nattā**—“grandson.”
 - (4) **Satthā**—“Teacher.”
-

SECTION III.

THE FEMININE Ā DECLENSION.

6.

Dārikā—“girl.”

Singular.

NOM.	dārikā	...	... girl.
GEN.			
DAT.	{ dārikāyā	...	... girl's; of, to, or for a girl.
ACC.	dārikām	...	... girl.
INS.			
ABL.	{ dārikāya...	...	... by or from a girl.
LOC.	dārikāyām	...	... in or on a girl.
VOC.	dārika, dārike	...	... O girl!

N.B.—The loc. is also *dārikāyā*, but the form given above may be used in preference for the sake of distinction. A respectful form of the Voc. is *dārike*.

Plural.

NOM.	dārikā, dārikāyo	... girls.
GEN.	{ dārikānam	... girls' ; of, to, or for girls.
DAT.	{	
ACC.	dārikā, dārikāyo	... girls.
INS.	{ dārikāhi	... by or from girls.
ABL.	{	
LOC.	dārikāsu	... in or on girls.
VOC.	dārikā, dārikāyo	O girls !

VOCABULARY III.

[Feminines in Ā like dārikā.]

Āṇā—“order.”	Nindā—“blame.”
Bāhā—“arm.”	Parisā—“retinue,” “company.”
Bālatā—“folly.”	Pasāmsā—“praise.”
Bhaṇḍikā—“bundle.”	Sondā—“trunk (of an elephant).”
Bhikkhā—“food got as alms.”	Saññā—“sign,” “perception.”
Citakā—“a funeral pile.”	Takkasilā—“the ancient town Taxila in the Punjab.”
Disā—“cardinal point.”	Tārakā—“star.”
Givā—“neck.”	Vanijjā—“trade.”
Gāthā—“stanza.”	Vācā—“speech,” “word.”
Ghantā—“bell.”	Vejjasālā—“dispensary.”
Iechā—“wish.”	Vēdanā—“pain.”
Jālā—“flame.”	Vīṇā—“lute.”
Kilā—“play,” “sport.”	
Līlhā—“grace.”	
Nāsā—“nose.”	

N.B.—Many feminines are formed from masculine bases by means of ā; as assā, “mare.” If the masculine ends in *ka*, the feminine takes *ikā*; as, sahāyikā from sahāyako “friend.”

SPECIAL FEM. DECLENSION.

7. Mātā—“mother”

[Base mātu.]

Singular.

NOM.	mātā	... mother.
GEN.		
DAT.	} mātu, mātuyā	... { mother's ; of, to, or for a
		mother.
ACC.	mātarām	... mother.
INS.		
ABL.	} mātarā	... by or from a mother.
LOC.	mātari	... in or on a mother.
VOC.	māta	... O mother !

Plural.

NOM.	mātarō	... mothers.
GEN.		
DAT.	} mātarānam	... { mothers' ; of, to, or for mothers.
ACC.	mātarō	... mothers.
INS.		
ABL.	} mātarehi	... by or from mothers.
LOC.	mātaresu	... in or on mothers.
VOC.	mātarō	... O mothers !

Exercise.—Decline **dhītā**, “daughter” in the same way.

N.B.—The base of *mātā* is *mātu* and of *dhītā* *dhītu*. Hence such forms as *mātūnam*, *mātūhi*, *mātūsu* are met with in the plural number. If the *u* of *ūnam* is shortened, the *n* following is doubled, and *ūnam* becomes *unnam*.

DECLINATION OF MĀTĀPITARO.

8. Mātāpitaro—"father and mother," "parents."

Nom. mātāpitaro.

GEN. } mātāpitūnam; mātāpitunnam.
DAT.

Acc.	mātāpitaro.
INS.	
ABL.	}
LOC.	mātāpitūhi.
VOC.	mātāpitūsu.
	mātāpitaro.

N.B.—The base in composition with other words is mātāpitu ; as mātāpituovādo, “the admonition of parents.”

SECTION IV.

9.

NEUTER A DECLEMNSION.

Ghara—“house.”

Singular.

NOM.	gharam	... house.
GEN.		
DAT.	gharassa	... of, to, or for a house.
ACC.	gharam.	... house.
INS.	gharena.	... by a house.
ABL.	gharā	
	gharasmā	{ ... from a house.
LOC.	ghare	
	gharasmim	{ ... in or on a house.
VOC.	ghara	... O house !

Plural.

NOM.	gharāni	... houses.
GEN.		
DAT.	gharānam	... of, to, or for houses.
ACC.	gharāni	... houses.
INS.		
ABL.	gharehi	... by or from houses.
LOC.	gharesu	... in or on houses.
VOC.	gharāni	... O houses !

VOCABULARY IV.

[Neuters of the A Declension in the Singular Nominative.]

Āsanām—“seat.”	Nāmām—“name.”
Āvudham—“weapon.”	Nivesanām—“abode.”
Bhañdam—“goods,” “property.”	Osadham—“medicine.”
Cetiyām—“pagoda,” “shrine.”	Pañjaram—“cage.”
Dhanām—“wealth,” “treasure.”	Pasibbakām—“bag.”
Jālam—“net.”	Pitakām—“the Buddhist Canon or Scriptures.”
Janapadām—“district.”	Potthakām—“book,” “a palm-leaf treatise.”
Jivitām—“life.”	Ratthām—“kingdom,” “country.”
Hadayām—“heart.”	Sakatām—“cart,” “waggon.”
Kāraṇām—“cause,” “matter,” “circumstance.”	Sāsanām—“message,” “mandate.”
Kāruññām—“pity.”	Sātakām—“garment.”
Majjhām—“middle.”	Sāyabhattām—“dinner.”
Maranām—“death.”	Silām—“precept.”
Mukham—“mouth,” “face,” “entrance.”	Viriyām—“exertion.”

SECTION V.

THE PERSONAL PRONOUNS.

10.

(a) **Aham**—“I.”*Singular.*

NOM.	aham	...	“I.”
GEN.	me	{	mine ; to or for me.
DAT.	mama		
ACC.	mayham	...	
INS.	me	{	by or from me.
ABL.	mayā		
LOC.	mayi	...	in or on me.

Plural.

NOM.	m̄ayam	...	...	we.
GEN.				
DAT.	amhākam	...	...	ours ; to or for us.
ACC.	amhe	...	...	us.
INS.				
ABL.	amhehi	...	...	by or from us.
LOC.	amhesu	...	...	in or on us.

Note.—All the cases of the plural may be replaced by the form no.

11. (b) **Tvam**—“thou.”*Singular.*

NOM.	tvam	...	...	thou.
GEN.	te			
DAT.	tava			
	tuyham		...	thin ; to or for thee.
ACC.	tam	...	...	thee.
INS.	te	...		
ABL.	tayā	...	...	by or from thee.
LOC.	tayi	...	...	in or on thee.

Plural.

NOM.	tumhe	...	...	you.
GEN.				
DAT.	tumhākam	...	...	yours ; of, to, or for you.
ACC.	tumhe	...	...	you.
INS.				
ABL.	tumhehi	...	...	by or from you.
LOC.	tumhesu	...	...	in you.

Note.—All the forms of the plural may be replaced by vo.

12. (c) So—"he."

Singular.

NOM.	so	...	...	he.
GEN.	{ tassa	...	...	his ; to or for him.
DAT.				
ACC.	tam	...	...	him.
INS.	{ tena	...	...	by or from him.
ABL.				
Loc.	tasmiṁ	...	...	in or on him.

Plural.

NOM.	te	...	...	they.
GEN.	{ tesam	...	...	theirs ; to or for them.
DAT.				
ACC.	te	...	...	them.
INS.	{ tehi	...	...	by or from them.
ABL.				
Loc.	tesu	...	...	in or on them.

13. (d) Sā—"she."

Singular.

NOM.	sā	...	...	she.
GEN.	{ tāya			
DAT.	{ tassā			
	{ tissā		}	... hers ; to or for her.
ACC.	tam	...	...	her.
INS.	{ tāya	...		
ABL.				
Loc.	{ tāya	...		
	{ tāyam			
	{ tissāya			
	{ tissāyam		}	... in or on her.

Plural.

NOM.	{ tā	...		
	{ tāyo	...		
GEN.	{ tāsam	...		
DAT.				

Acc.	{ tā tāyo	... }	... them.
INS.	{ tāhī	... ...	by or from them.
ABL.			
LOC.	tāsu	... ...	in or on them.

14. (e) Tam—“it.”

	Singular.	Plural.
NOM.	tam	... tāni.
GEN.		
DAT.	{ tassa	... tesam.
ACC.	tam	... tāni.
INS.	{ tena	... tehi.
ABL.		
LOC.	tasmin	... tesu.

So, sā AND tam AS DEMONSTRATIVES.

15. By putting so, sā, and tam and their cases before nouns they become demonstratives ; as,

(a) MASC.	{ so puriso—“that man.” tassa purisassa—“of that man.” tena purisena—“by that man.” tesam purisānam—“of those men.”	etc. etc.
(b) FEM.	{ sā dārikā—“that girl.” tassā dārikāya—“of that girl.” tāyam dārikāyam—“in that girl.” tā dārikāyo—“those girls.”	etc. etc.
(c) NEUT.	{ tam gharām—“that house.” tāni gharāni—“those houses.” tesu gharesu—“in those houses.”	etc. etc.

Eso, esā, etam—“this.”

16. By putting *e* before the cases of *so*, *sā*, *tam*, we get the demonstrative meaning *this*; as,

eso puriso—“this man.”

esā dārikā—“this girl.”

etam gharam—“this house.”

etc. *etc.*

A SUBSTITUTE FOR REFLEXIVE PRONOUNS.

17. There being no true reflexive pronouns in Pāli such as “*myself*,” “*himself*,” etc., the noun *attā* is used to express the idea of *self*.

DECLENSION OF *attā*, “self”; “own.”

[Base *atta*.]

Singular.	Plural.
-----------	---------

Nom.	<i>attā</i>	<i>attāno</i> .
------	-------------	-----	-----	-----------------

Gen.	{	<i>attano</i>	<i>attānam</i> .
------	---	---------------	-----	-----	------------------

Dat.	{	<i>attānam</i>	<i>attāno</i> .
------	---	----------------	-----	-----	-----------------

Acc.	{	<i>attanā</i>	<i>attanehi</i> .
------	---	---------------	-----	-----	-------------------

Ins.	{	<i>attanā</i>	<i>attanesu</i> .
------	---	---------------	-----	-----	-------------------

AbL.	{	<i>attanā</i>	<i>attanesu</i> .
------	---	---------------	-----	-----	-------------------

singular or plural ; as, so sayam akasi—“ he did it himself ” ; te sayam gacchissanti—“ they go themselves.” Sāmarām is similarly used. *

EXERCISE I.

(a) Translate into English :—

1. Tasmīm samaye. 2. Tena nāvikena. 3. Gopālassa tam gonam. 4. So rāñño ratho. 5. Tena Brāhmaṇena. 6. Tesu āvātesu. 7. Tassa tasmā purohitā. 8. Te rājāno. 9. Tesu rājūsu. 10. Tassa mahārājassa bhattakāro. 11. Tesam amaccānam. 12. Tasmīm padese. 13. Tena upāyena. 14. Tasmā sarā.

(b) Translate into Pali :—

1. On that day. 2. Those shares. 3. That sailor (acc.). 4. From those ministers. 5. These bullocks (acc.). 6. By that spade. 7. That pride of the minister. 8. From that place. 9. Those excavations in those places. 10. That king (acc.). 11. That gift. 12. Without that fault.

EXERCISE II.

(a) Translate into English :—

1. Tassā sā bālatā. 2. Tāsu jālāsu. 3. Tāyam disāyam. 4. Tāsam disānam. 5. Sā bhaṇḍikā. 6. Sā āñā. 7. Tāya saññāya. 8. Tassā parisāya. 9. Tā citakāyo. 10. Tam bhaṇḍikam. 11. Tāsu kīlāsu. 12. Tissāya guhāyam.

(b) Translate into Pali :—

1. That pain. 2. Those stars. 3. In those cardinal points. 4. My parents in that company. 5. That retinue in Taxila. 6. By that folly of the Brāhmin. 7. From that bundle in the box. 8. From the daughter of that king. 9. Of the resident pupils of the Brāhmin. 10. By that daughter of Rāma. 11. In that direction. 12. Of those stars.

EXERCISE III.

(a) Translate into English :—

1. Etasmā āsanā. 2. Etasmim raṭṭhe so uparājā. 3. Etam kāraṇam. 4. Tumhākam pituno etāni sakaṭāni. 5. Etassa janapadassa majjhe. 6. Etena nāmena. 7. Ete koṭṭhāsā tāyām bhaṇḍikāyām. 8. Etāsam dārikānam mātāpitarehi. 9. Etassā dārikāya mātari. 10. Tassa amac-cassa esā līlhā. 11. Rañño esā bālatā. 12. Etissāyām parisāya. 13. Etāni sīlāni.

(b) Translate into Pāli :—

1. This house in Taxila. 2. This king's weapons. 3. From the mother of this Brāhmaṇin in that house. 4. This life of those sailors. 5. These books of the Brāhmaṇins. 6. These bullocks in those fields. 7. To the daughter of this emperor. 8. By these causes. 9. For this daughter in the middle of the assembly. 10. These garments of the fishermen. 11. By these precepts in the books. 12. These bells. 13. In that doctor.
-

SECTION VI.

THE VERB *paca*—"to cook."

Indicative Mood.

18.

Present Tense.

Singular.

1. **Aham pacāmi** ... I cook.
2. **Tvām pacasi** ... Thou cookest.
3. **So, sā, tam pacati** ... He, she, it cooks.

Plural.

1. **Mayām pacāma** ... We cook.
2. **Tumhe pacatha** ... You cook.
3. **Te, tā, tāni pacanti** ... They cook.

N.B.—The present may be used as an historical present with a past meaning ; as, *tadā so paca ti*—“at that time he cooks.”

It may also be used as a present progressive ; as, *idāni sā pacati*, “she is cooking now,” or even in a future sense as, *Gaccha*, “go”; *āma gacchāmi*, “yes I shall go.”

19.

Aorist or Preterite.

Singular.

- | | |
|--------------------------------|---------------------------------------|
| 1. Aham pacim ... | ... I cooked or have cooked. |
| 2. Tvam paci ... | ... Thou cookedst or hast cooked. |
| 3. So, sā, tam paci ... | ... He, she, it cooked or has cooked. |

Plural.

- | | |
|------------------------------------|-----------------------------|
| 1. Mayam pacimhā ... | We cooked or have cooked. |
| 2. Tumhe pacittha ... | You cooked or have cooked. |
| 3. Te, tā, tāni pacimsu ... | They cooked or have cooked. |

N.B.—The aorist forms may be used with the prohibitive particle *mā* as Imperatives ; as *mā pacittha*, “do not cook.”

20.

Future.

Singular.

- | | |
|-------------------------------------|-----------------|
| 1. Aham pacissāmi ... | I shall cook. |
| 2. Tvam pacissasi ... | Thou wilt cook. |
| 3. So, sā, tam pacissati ... | He will cook. |

Plural.

- | | |
|---------------------------------------|-----------------|
| 1. Mayam pacissāma ... | We shall cook. |
| 2. Tumhe pacissatha ... | You will cook. |
| 3. Te, tā, tāni pacissanti ... | They will cook. |

21.

Optative Mood.

Singular.

- | | |
|------------------------------|---------------|
| 1. Aham paceyyāmi ... | I would cook. |
|------------------------------|---------------|

2. **Tvām** paceyyāsi ... Thou wouldest cook.
 3. **So, sā, tam** paceyya ... He, she, it would cook.

N.B.—The shorter form of the *first person singular* paceyyam is often met with.

Plural.

1. **Mayam** paceyyāma ... We would cook.
 2. **Tumhe** paceyyātha ... You would cook.
 3. **Te, tā, tāni** paceyyum ... They would cook.

N.B.—The Optative, which designates *wishing*, is also found in practice to be translated by the auxiliaries *could* and *should* to express ability and fitness.

22. The Imperative Mood.

Singular.

1. **Aham** pacāmi ... Let me cook.
 2. **Tvām** pacāhi ... Cook thou.
 3. **So, sā, tam** pacatu ... Let him, her, or it cook.

Plural.

1. **Mayam** pacāmu ... Let us cook.
 2. **Tumhe** pacatha ... Cook you.
 3. **Te, tā, tāni** pacantu ... Let them cook.

N.B.—The *personal terminations* are indicated in italics. The final vowel *a* of the base paca is elided or thrown out before *i* of the aorist and future and *e* of the optative; as paca + *im* = pacim; paca + issāmi = pacissāmi; paca + eyyāmi = paceyyāmi. The vowel *i* as used in the aorist and future is called the *connecting vowel*. Instead of pacatha in the 2nd Singular Imperative the base paca may be used. Notice carefully where all the long vowels belonging to the personal terminations come in. Note also that with the Imperative Mood, the negative particle mā is used for na; as, mā pacatha, “do not cook.”

VOCABULARY V.

[Verbs like *paca*.]*in the 3rd Pers. Pres. Sing.*

Ācikkhati —“intimates,” “informs.”	Pidahati —“shuts.”
Āruhati —“mounts,” “ascends,” “embarks.”	Pucchatī —“asks,” “asks about.”
Bhuñjati —“eats” (used for soft food).	Rakkhati —“keeps,” “guards.”
Dhvōtī —“washes.”	Saddahati —“believes.”
Khañati —“digs.”	Sampaticchati —“consented.”
Marati —“dies.”	Ukkhipati —“throws up,” “lifts.”
Nidahati —“conceals.”	Uttarati —“goes up or over.”
Nipajjati —“lies down.”	Upasankamati —“approaches.”
Nivattati —“turns back.”	Vadhāti —“kills.”
Ovadati —“admonishes.”	Vijahati —“forsakes,” “abandons.”
Otarati —“descends,” “alights,” “disembarks.”	Viramati —“abstains.”
Pahiñati —“sends.”	Yācatī —“asks,” “requests,” “entreats.”
Pakkamati —“departs.”	
Pakkosati —“sends for,” “summons.”	

RULE.—Verbs of *asking* and *telling* such as *pucchatī* and *yācatī* may govern two accusatives; as, *Mayām dhanīmām tam pucchāma*—“we ask him about the Truth.”

SECTION VII.

23.

CONNECTIVES.

VOCABULARY VI.

- (a) **Ca**—“and” } used to connect words and
Vā—“or” } phrases.

(b) **Sace or ce**—“if” ... used to form complex sentences.

(c) **Pana**—“but” } used to form compound sentences.
Udāhu—“or” } sentences.

The following are *correlatives* :—

(d)

{ yadā—“when.”
{ tadā—“then.”
{ yathā—“as.”
{ tathā—“so.”
{ yattha—“where.”
{ tattha—“there.”
{ pana—“as for.”
{ pana—“but for.”
{ yāva or yāvatā—“as far,” “until.”
{ tāva or tāvatā—“so far,” “till then.”

E X A M P L E S.

24. (a) **Māno ca doso ca**—“pride and hatred.”

N.B.—One **ca** may be optionally omitted thus :—

Māno ca doso ; or, Māno doso ca.

25. If final **m** is followed by **ca**, it is changed to **ñ** which becomes joined to **ca**; as,

Mānam ca dosam ca = Mānañca dosañca.

26. If only one **ca** is used, we get—

Mānam ca dosam = Mānañca dosam ; or, Mānam dosam ca = Mānañca dosañca.

Note.—Sometimes **ca** may be omitted altogether.

27. The use of **vā** presents no difficulty ; as,

Nindā vā pasamsā vā }
Nindā vā pasamsā } —“Either praise or blame.”
Nindā pasamsā vā

Vā coming after **m** occasions no change.

28. (b) **Sace so** (*or so sace*) pacissati aham bhuñjissāmi—"If he cooks, I shall eat."

If *ce* be used, it cannot be placed first in the sentence, but after *so*; as,

So ce pacissati aham bhuñjissāmi.

N.B.—*ce* coming after *m* changes to *ñ*, as *aham ce*=*ahañce*.

The position of the dependent sentence with ce or sace is before the principal sentence.

29. (c) **Aham pacissāmi so pana bhuñjissati**—"I shall cook, but he will eat."

N.B.—Note that *pana* is not used as the first member of a sentence. *Sace* and *ce* may be construed with the *Present* tense and the *Optative* as well as with the *Future* to express supposition.

30. (d) (1) **Yathā sā mari tathā te mariṁsu**—"As she died, so they died." (2) **Pitā pana tumhākām jānāma mātaram pana na passimhā**—"As for your father we know him, but for your mother we have not seen her."

31. RULE.—*When nominatives of different persons are connected by ca the verb is put in the plural to agree in person with the last of them; as, So ca aham bhuñjāma, "He and I eat."*

N.B.—Regarding the order of the pronouns in a sentence, it should be observed that in Pāli the third person ranks first, the second next, and the first last.

EXERCISE IV.

(a) Translate into English :—

1. Tassā mātā ca pitā ca manū ovadiṁsu. 2. So vā sā vā tam āvātam khaṇissati. 3. Amaccā bhattachārāñca bālisikañca na saddaheyyum. 4. So gharam bhaṇḍāni ca vijahatu. 5. Tvañca aham attano jīvitam mā vijahāma. 6. Brāhmaṇo mama mātaram dhītarañca ovadissati. 7. Rājā attano jīvitam vā ratṭham vā vijaheyya. 8. Aham

raññā dhanañca bhañḍañca na pidaheyyāmi. 9. Tvaṁ mā vadħāhi te goṇe. 10. Dūte rañño mā pahiṇatha. 11. Te tassā ānāya tam ghañṭam cetiyāya pahiṇim̄su. 12. Tumhe ācikkhāmi—imāni sīlāni rakkhatha.

(b) Translate into Pāli:—

1. The king and his minister departed from Taxila.
2. Either Rāma or Sīta will wash the garments.
3. Do not believe the boy or his sister.
4. They would ask me questions.
5. He and I would descend from the rock.
6. The minister of the king would not believe the emissaries of the viceroy.
7. Ministers, let the emissaries take (eat) breakfast.
8. Let us not depart now.
9. Let the boy or girl come.
10. Rāma, do thou ask the king this question.
11. That hunter asked the life of his son from the king.
12. We and our friends should keep these precepts.

EXERCISE V.

(a) Translate into English :—

1. Sace so āvāṭam khaṇeyya mām ācikkha.
2. Dūtā ce rājānam passeyyuṁ aham te pakkoseyyāmi.
3. Dārako ce attano mātarām ācikkhissati sā saddaheyya.
4. Sace te purisā pakkamissanti aham tumhe ācikkhissāmi.
5. Brāhmaṇo sissaṁ pāhiṇi so pāna attano pitaram na passi.
6. Bhattakāro tañḍulaṁ paci aham pana pāsāne nipajjīm.
7. Mayam nāvāya otarimhā amhākam pana sahāyā nāvam āruhiṁsu.
8. Te mām pakkosim̄su aham pana na gaccheyyāmi.
9. Aham attano pitarā saddhiṁ āgaccheyya so pana mām na saddahati.
10. So nu tumhākam bhātā bhavati udāhu bhattā.
11. Attano jīvitam rājānam yācāhi udāhu mātāpitunnam.
12. Sace mayam yācāma attano iccham labhissāma.

(b) Translate into Pāli :—

1. If the king's chaplain admonishes me, I shall ask

him this question. 2. If you kill the bullock, the cowherd will tell the minister. 3. I shall eat breakfast, if you will cook. 4. If the fishermen depart from this village, do not forsake them, Rāma. 5. Are you my friend or enemy, tell me? 6. I shall go with my father to-day, if you send for me. 7. My parents dwell in Mithila, but I stay in Benares with my brother. 8. I would tell the reason, but you will not believe my word. 9. The Brāhmaṇ admonishes his pupils, but they do not keep the precepts. 10. Believe me or depart. If you do not go, I shall die. 11. If this hunter should see me, he will kill me. 12. If the pupil asks, his teacher will tell him the matter.

EXERCISE VI.

(a) Translate into English :—

1. Yāva ahaṁ dūte na pokkosissāmi tāva rañño pāsāde te vasantu. 2. Mama sahāyo yattha vasati tattha aham vaseyyāmi. 3. Yadā bālisiko pakkamissati tadā me mātaram ācikkhāhi. 4. Yāva vejjo āgacchissati tāva aham na pakkissāmi. 5. Yathā pitā amhe ācikkhi tathā mayam attano sahāye ovadim̄su. 6. Yadā vejjo pakkamissati tadā mayam sālam pavissāma.

(b) Translate into Pāli :—

1. As my father died, so I shall die. 2. Until you see the doctor in his dispensary, till then do not drink the medicine. 3. When you ask the king, then I shall believe you. 4. Where the pit is there those thieves concealed the treasure and goods. 5. Until the messengers see the king's ministers till then they will not depart. 6. Until these girls speak the truth until then I shall not believe them.

SECTION VIII.

32. (a) VERBS WITH BASES IN *na* OR *uṇa*.

I. *Suṇa*—“to hear.” ✓*sū*.

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. <i>Suṇāmi.</i>	1. <i>Suṇāma.</i>
2. <i>Suṇāsi.</i>	2. <i>Suṇātha.</i>
3. <i>Suṇāti.</i>	3. <i>Suṇanti.</i>

N.B.—Notice the long vowels before the terminations *mi*, *si*, *ti*, etc. The Pāli pronouns *aham*, *tvaṁ*, etc., may be supplied in this and the following tenses if desired as well as the English meanings.

33. Aorist.

<i>Singular.</i>	<i>Plural.</i>
1. <i>Suṇim.</i>	1. <i>Suṇimhā.</i>
2. <i>Suṇi.</i>	2. <i>Suṇittha.</i>
3. <i>Suṇi.</i>	3. <i>Suṇimsu.</i>

34. Future.

<i>Singular.</i>	<i>Plural.</i>
1. <i>Suṇissāmi.</i>	1. <i>Suṇissāma.</i>
2. <i>Suṇissasi.</i>	2. <i>Suṇissatha.</i>
3. <i>Suṇissati.</i>	3. <i>Suṇissanti.</i>

35. Optative.

<i>Singular.</i>	<i>Plural.</i>
1. <i>Suṇeyyāmi.</i>	1. <i>Suṇeyyāma.</i>
2. <i>Suṇeyyāsi.</i>	2. <i>Suṇeyyātha.</i>
3. <i>Suṇeyya.</i>	3. <i>Suṇeyyum.</i>

36.

Imperative.

	<i>Singular.</i>	<i>Plural.</i>
1.	<i>Suṇāmi.</i>	1. <i>Suṇāma.</i>
2.	<i>Suṇāhi.</i>	2. <i>Suṇātha.</i>
3.	<i>Suṇātu.</i>	3. <i>Suṇāntu.</i>
37.	Gerund	... <i>Suṇitvā</i> ; <i>sutvā</i> .
38.	Infinitive	... <i>Suṇitum</i> ; <i>sotum</i> .

39. THE GERUND.—The Gerund is a verbal continuative which helps to continue an action or actions without a finite verb. “He came and saw.”—This sentence is expressed in Pāli by translating “came” by the Gerund and omitting “and,” leaving only the finite verb saw. “He came, and saw and conquered.” Here the first two verbs “came” and “saw” would have to be rendered by the Gerund and the two conjunctions disregarded.

40. The gerundial sign is *tvā* which is preceded by the vowel i when the base of the verb ends in a. In poetry *tvāna* is a substitute for *tvā*. Ya as a gerundial sign is added to roots ending in ā when preceded by a prefix or augment; as, *ādāya*, “having taken” from *√dā*. It is sometimes added to roots in a by the connecting vowel i; as *paciya*.

E X A M P L E S .

Base.		3rd Pers. Sing. Present Tense.	Gerund.
Paca (cook)	...	<i>pacati</i> —“cooks” ...	<i>pacitvā</i>
Piva (drink)	...	<i>pivati</i> —“drinks” ...	<i>pivitvā</i>
Vasa (dwell)	...	<i>vasati</i> —“dwells” ...	<i>vasitvā</i>
Puccha (ask)	...	<i>pucchati</i> —“asks” ...	<i>pucchitvā</i>
Passa (see)	...	<i>passati</i> —“sees” ...	<i>passitvā</i>
Bhuñja (eat)	...	<i>bhuñjati</i> —“eats” ...	<i>bhuñjitvā</i>

and so on with the other verbs.

Note.—Tvā may be added directly to some roots; as √dā “to give” + tvā=datvā (a being kept short before the double consonant tv); √ji, “to conquer” + tum=jitum. A consonantal change might take place as √gam, “to go” + tvā=gantvā, or a consonant lost as √kar “to do” + tvā=katvā. A vowel may change; as, √nī, “to lead” + tvā=netvā.

E X A M P L E S .

(1) They cooked the rice and ate=Te taṇḍulam pacitvā bhuñjimsu.

(2) The king will see the messengers and ask questions=Rājā dute passitvā pañhe pucchissati.

(3) We cooked food, ate, drank water, and dwelt in the village=Mayam bhattam pacitvā bhuñjitvā pāniyam pivitvā gāme vasimhā.

41. THE INFINITIVE.—This is used as in English. Its sign is tum and is formed according to the same method as the gerund. Thus we get—

- pacitum—“to cook.”
- pivitum—“to drink.”
- vasitum—“to dwell.”
- pucchitum—“to ask.”
- passitum—“to see.”
- bhuñjatum—“to eat.”

Note.—The sign tum may be added directly to a root or to a modified form of it; as, dātum, “to give” (√dā); pātum, “to drink” (√pā); jetum from √ji, “to conquer”; sotum from √sū, “to hear.” Laddhum from √labh, “to get,” is an example of consonantal change, labh + tum passing into laddhum; so √gam + tum=gantum, “to go”; but √kar + tum=kātum, “to do,” where r is lost, but the vowel before it lengthened to compensate for the loss.

EXAMPLES.

- (1) I wish to dwell there = **Ahaṁ tattha vasitum icchāmi.**
 (2) They went there to drink water = **Te tattha pāṇīyam
pivitum gacchimsu.**

42. (a) The *in* of the Infinitive is suppressed before the *adj.* **kāma**, “desirous”; as, **Ahaṁ tam passitukāmo**—“I wish to see him” (the verb “to be” being understood after **kāmo**).

VOCABULARY VII.

[Verbs like **suṇa**.]

Kiṇa—“to buy.”

Vikkina—“to sell.”

Pāpuṇa—“obtains,” “meets,”
“reaches,” “undergoes.”
Sakkuna—“is able,” “is cap-
able.”

N.B.—**Gaṇha** (= *gah + na*), “to get,” “to acquire” may also be classed with these verbs. The gerund of **pāpuṇāti** is **pāpuṇītvā** or **patvā**. The verb **uggaṇhāti** formed from **gaṇha** signifies “acquires by study,” “learns.”

VOCABULARY VIII.

42. (b) [Verbs that take the Infinitive.]

Icchati—“wishes.”

Labhati—“gets (is allowed.”)

Ārabhati—“begins.”

Ussahati—“endeavours.”

Vattati—“is right.”

RULE.—*The verb vattati is construed with the instrumental case as, “It is right for me to see him” = Mayā tam passitum vat̄tati; lit. “by me, it is right to see him.” The dative may also be used.*

N.B.—The indeclinable word **sakkā** “able,” “possible” is also used with the instrumental case; as, **Tena mām passitum na sakkā**—“He is not able to see me.”

EXERCISE VII.

(a) Translate into English :—

1. Aham bhaṇḍāni kiṇitvā tāni āpane vikkiniſſāmi. 2. So mañcāke nipajjītvā maraṇam pāpuṇi. 3. Mama mā-tāpitaro Brāhmaṇam passitvā dhammaṁ suṇiṁsu. 4. Rājā vedanam pāpuṇitvā taſmīm padese mari. 5. Purisā sāyabhattam bhuñjītvā pāniyam pivitvā hatthe dhovitvā rājānam passiṁsu. 6. Sisso ācar iyampucchitvā pakkami.

(b) Translate into Pāli :—

1. The merchants bought those carts in Benares and sold them here. 2. We bought the rice and cooked it in the field. 3. The resident pupils arrived in the monastery in the evening and heard the truths of religion. 4. She ate breakfast in her mother's house, saw her father, and heard his admonition. 5. He bought a horse from Rāma's father and sold it to the merchants. 6. He will send his son and grandson to Taxila to acquire the sciences.

EXERCISE VIII.

(a) Translate into English :—

1. Vejjo tam bhūttaṁ bhuñjituṁ na labhati. 2. Tumhe nu sayanhe nagaram pāpuṇituṁ sakkuṇātha. 3. Aham tam passituṁ na icchāmī. 4. Purisā pañhe pucchituṁ ārabhiṁsu. 5. Dārakā potthakaṁ sve sikkhituṁ ārabhissanti. 6. Tāni mayā kiṇituṁ vaṭṭati. 7. Na sakkā mayā bhuñjituṁ. 8. Sakkā nu tumhehi tam saddahituṁ.

(b) Translate into Pāli :—

1. The men do not wish to hear the conversation of those Brāhmīns. 2. The emissaries will not be able to reach Taxila to-day. 3. You will be able to drink this water. 4. It is not right for you to hear that matter.

5. We are not able to live with our father. 6. The boys and girls endeavour to learn the precepts. 7. It is impossible for the women to cook to-day. 8. Are you able to buy these goods ?
-

SECTION IX.

MISCELLANEOUS VERBS.

43. (a) **Kara**—“to do.”

✓kar.

Present Tense.

[with base in o.]

Singular.

1. **Karomi**—“I do.”
2. **Karosi**—“Thou doest.”
3. **Karoti**—“he does.”

Plural.

1. **Karoma**—“we do.”
2. **Karotha**—“you do.”
3. **Karonti**—“they do.”

N.B.—We have also similarly in the present tense the bases **sunō**—“to hear,” **sakkunc**—“to be able,” **pāpuno**—“to get,” and **sakko**—“to be able.” The o base is used in the Imperative also.

44. Aorist.

First Form.

1. **Karim**
2. **Kari**
3. **Kari**

1. **Karimhā.**
2. **Karittha.**
3. **Karimsu.**

45. *Second Form.*

(to be used in preference.)

1. **Akāsim.**
2. **Akāsi.**
3. **Akāsi.**

1. **Akāsimhā.**
2. **Akāsitha.**
3. **Akāsum; akamsu.**

N.B.—The reason for this special form of the Aorist will be learnt hereafter (*article 184*). The endings that are italicized should be committed to memory as they appear in several aorist forms. The initial vowel **A** is used as an augment; it has no meaning. In the *3rd pers. pl.* *akainsu* is mostly used.

46.

Future.

1. Karissāmi.
2. Karissasi.
3. Karissati.

1. Karissāma.
2. Karissatha.
3. Karissanti.

47.

Optative.

1. Kareyyāmi.
2. Kareyyāsi.
3. Kareyya.

1. Kareyyāma.
2. Kareyyātha.
3. Kareyyum.

48.

Imperative.

1. Karomi.
2. Karohi.
3. Karotu.

1. Karoma.
2. Karotha.
3. Karontu.

49.

Gerund ...

... Karitvā and Katvā.

50.

Infinitive

... Karitum and Kātum.

(b) **Dada**—“to give” √dā.

51.

Present Tense.

1. Dadāmi.
2. Dadāsi.
3. Dadāti.

1. Dadāma.
2. Dadātha.
3. Dadanti.

N.B.—Dada is the reduplicated base of the root dā.

52.

Aorist.

1. Adāsim.
2. Adāsi.
3. Adāsi.

1. Adāsimhā.
2. Adāsittha.
3. Adāsum ; adamsu.

Future.

53. *First Form.*

- | | |
|---------------|----------------|
| 1. Dadissāmi. | 1. Dadissāma. |
| 2. Dadissasi. | 2. Dadissatha. |
| 3. Dadissati. | 3. Dadissanti. |

54. *Second Form.*

- | | |
|-------------|--------------|
| 1. Dassāmi. | 1. Dassāma. |
| 2. Dassasi. | 2. Dassatha. |
| 3. Dassati. | 3. Dassanti. |

N.B.—The second form is derived directly from the root without the connecting or intervening vowel *i*; $\sqrt{dā} + ssāmi =$ *dassāmi*, the vowel *a* becoming short before the double consonant *ss*.

55. Optative.

- | | |
|---------------|----------------|
| 1. Dadeyyāmi. | 1. Dadeyyāma. |
| 2. Dadeyyāsi. | 2. Dadeyyātha. |
| 3. Dadeyya. | 3. Dadeyyum. |

56. Imperative.

- | | |
|------------|-------------|
| 1. Dadāmi. | 1. Dadāma. |
| 2. Dadāhi. | 2. Dadātha. |
| 3. Dadātu. | 3. Dadantu. |

57. Gerund... ... **Datvā.**

58. Infinitive ... **Dātum.**

59. The base *ādada*—“takes” is conjugated like *dada*, but is rarely used ; but the following forms are in general use :—

- | | |
|------------|--------------------|
| Gerund... | ... <i>ādāya.</i> |
| Infinitive | ... <i>ādātum.</i> |

60. (c) *Titttha*—“to stand,” “to stay,” “to remain.”

$\sqrt{thā}$.

61.

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Titṭhāmi.	1. Titṭhāma.
2. Titṭhasi.	2. Titṭhatha.
3. Titṭhati.	3. Titṭhanti.

N.B.—Titṭha is the reduplicated base of the root thā.

62.

Aorist.

1. Atṭhāsim.	1. Atṭhāsimhā.
2. Atṭhāsi.	2. Atṭhāsittha.
3. Atṭhāsi.	3. Atṭhaṁsu.

N.B.—The initial A in these forms in an augment and causes in the present case the reduplication of the root consonant th by its corresponding non-aspirate t.

Future.

63.

First Form.

1. Titṭhissāmi.	1. Titṭhissāma.
2. Titṭhissasi.	2. Titṭhissatha.
3. Titṭhissati.	3. Titṭhissanti.

64.

Second Form.

[From the root.]

1. Thassāmi.	1. Thassāma.
2. Thassasi.	2. Thassatha.
3. Thassati.	3. Thassanti.

65.

Optative.

1. Titṭheyyāmi.	1. Titṭheyyāma.
2. Titṭheyyāsi.	2. Titṭheyyātha.
3. Titṭheyya.	3. Titṭheyyum.

66. Imperative.

- | | |
|---------------------|----------------------|
| 1. Titthāmi. | 1. Titthāma. |
| 2. Titthāhi. | 2. Titthatha. |
| 3. Titthātu. | 3. Titthantu. |

67. Gerund ... **Thatvā.**68. Infinitive ... **Thātum.**69. (d) **Jāna**—“to know.”**✓ñā (= ✓jhā.)**

Present Tense.

- | | |
|-------------------|--------------------|
| <i>Singular.</i> | <i>Plural.</i> |
| 1. Jānāmi. | 1. Jānāma. |
| 2. Jānāsi. | 2. Jānātha. |
| 3. Jānāti. | 3. Jānanti. |

70. Aorist.

First Form.

- | | |
|------------------|---------------------|
| 1. Jānim. | 1. Jānimhā. |
| 2. Jāni. | 2. Jānittha. |
| 3. Jāni. | 3. Jāniinsu. |

71. *Second Form.*

- | | |
|--------------------|-----------------------|
| 1. Aññāsim. | 1. Aññāsimhā. |
| 2. Aññāsi. | 2. Aññāsittha. |
| 3. Aññāsi. | 3. Aññāsimsu. |

72. Future.

- | | |
|----------------------|-----------------------|
| 1. Jānissāmi. | 1. Jānissāma. |
| 2. Jānissasi. | 2. Jānissatha. |
| 3. Jānissati. | 3. Jānissanti. |

73. Optative.

- | | |
|---------------|----------------|
| 1. Jāneyyāmi. | 1. Jāneyyāma. |
| 2. Jāneyyāsi. | 2. Jānēyyātha. |
| 3. Jāneyya. | 3. Jāneyyūm. |

74. Imperative.

- | | |
|------------|-------------|
| 1. Jānāmi. | 1. Jānāma. |
| 2. Jānāhi. | 2. Jānātha. |
| 3. Jānātu. | 3. Jānāntu. |

75. Gerund ... Jānitvā and nātvā.

76. Infinitive ... Jānitum and nātum.

77. (e) Gama—"to go."

✓gam.

The tenses of this verb can be formed like those of paca, but they are rarely used, their places being taken by the corresponding forms of gaccha "to go." The special Aorist however is of importance and much used.

78. Aorist.

Singular.

- | |
|--------------|
| 1. Agamāsim. |
| 2. Agamāsi. |
| 3. Agamāsi. |

Plural.

- | |
|-------------------------|
| 1. Agamāsimhā. |
| 2. Agamāsittha. |
| 3. Agamāmsu ; agamīmsu. |

79. Gerund ... Gantvā.

80. Infinitive ... Gantum.

N.B.—The gerund āgantvā, "having come," and the Infinitive āgantum "to come" will be often met with.

81. Defective Verbs.

(a) The Roots yā, vā, thā.

These and many similar roots take the terminations of the

present tense without change; only in the third person plural a is not written long before the double consonant nt. The Imperative is formed in the usual way. The root *thā* shows some special forms (see p. 32); otherwise it is also defective for the most part.

Yā—“to go.”

82.

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Yāmi.	1. Yāma.
2. Yāsi.	2. Yātha.
3. Yāti.	3. Yanti.

VOCABULARY IX.

Vāti—“blows.” | **Thāti**—“stands.”

83.

(b) The Root **Brū**, “to say.”

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Brūmi.	1. Brūma.
2. Brūsi.	2. Brūtha.
3. Brūti.	3. Bravanti.

84.

Aorist.

1. Abra vim.	1. Abra vim hā.
2. Abra vi.	2. Abra vittha.
3. Abra vi.	3. A b r a v u m, abra vi msu.

85.

(c) Vac and das.

The aorist forms of these verbs are usually met with.

(a) **Vac**—“to speak.”

Aorist.

<i>Singular.</i>	<i>Plural.</i>
1. Avacaīm.	1. Avacamhā.
2. Avaca.	2. Avacattha.
3. { Avaca.	3. { Avacum.
{ Avoca.	{ Avocum.

Gerund ... **vatvā.***Note.*—The vowel *a* of *vac* may alter to *u* or *o*.(b) **Das**—“to see.”

1. Addasamī.	1. Addasamhā.
2. Addasa.	2. Addasattha.
3. Addasa.	3. Addasum.

Gerund ... **disvā.**86. (d) **✓Hā**—“to abandon,” “to forsake.”

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
1. Jahāmi.	1. Jahāma.
2. Jahāsi.	2. Jahātha.
3. Jahāti.	3. Jahanti.

N.B.—The present base is formed by reduplicating *hā* by *ja*; hence *jahā*. In the other tenses the base *jaha* is used; as, *jahimsu*, “they forsook”; *jahissāmi*, “I shall forsake.”Gerund ... **jahitvā** and **hitvā**.Infinitive ... **jahiturn.**

87.

(a) Hoti—"is."

✓hū.

Present Tense.

Singular.

1. Homi.
2. Hosi.
3. Hoti.

Plural.

1. Homa.
2. Hotha.
3. Honti.

88.

Aorist.

1. Ahosim.
2. Ahosi.
3. Ahosi.

1. Ahosimhā.
2. Ahosittha.
3. Ahesum.

89.

Future.

1. Hessāmi.
2. Hessasi.
3. Hessati.

1. Hessāmā.
2. Hessatha.
3. Hessanti.

90.

Imperative.

1. Homi.
2. Hohi.
3. Hotu.

1. Homa.
2. Hotha.
3. Hontu.

Gerund ... Hutvā.

Infinitive ... Hotum.

N.B.—*The pupil should revise this section frequently in view of its future usefulness and be required to repeat the tenses, giving the English renderings at the same time.*

91. RULE.—*The verb "to be" in Pāli may be used to express possession, the possessor being put in the dative; as—*

- (a) Mama puttā honti—"I have sons," lit. "to me are sons."
- (b) Tassa geham ahosi—"He had a house," lit. "to him was a house."

N.B.—In the first sentence, the singular hoti is idiomatically allowable, though puttā is plural.

SECTION X.

92. (a) PREPOSITIONAL AND LOCATIVE FORMS.

[governing the Genitive.]

VOCABULARY X.

Upari—“above.”	Dūre } —“far.”
Hetṭhā—“under.”	Dūrato } —“beyond,” “on
Purato—“in front.”	Pāram } —“beyond,” “on
Pacchā } —“behind.”	Parato } the other side.”
Pacchato }	Santike } —“near,” “from.”
Antare—“within,” “among.”	Samīpe } “in the presence of.”
Bāhire—“outside.”	Avidūre—“not far.”
Orato—“on this side.”	

ILLUSTRATIONS.

1. So sigālo pāsāṇassa upari atṭhāsi—“That jackal stood above the rock.”

2. Dārakā āsanassa hetṭhā bilāram passim̄su—“The boys saw the cat under the seat.”

3. Mayam̄ tassa gharassa purato atṭham̄su—“We stood in front of his house,” or, “We stood in front of that house.”

4. (a) Amaccānam̄ assā raiñō rathassa pacchato ahesum—“The horses of the ministers were behind the king’s chariot.”

(b) Te rukkhassa pacchā ṭhatvā corānam̄ vacanam̄ sunim̄su—“They stood behind the tree and listened to words of the robbers.”

5. Tiṭṭhatu vane rukkhānam̄ antare—“Let him remain among the trees in the wood.”

6. Rāmo uyyānassa bāhire attano mātarām passi—“Rāma saw his mother outside the garden.”

7. (a) Mamā pitā tassā me santike dhanaṁ adāsi—“My father gave the treasure to her in my presence.”

(b) Tassa santike hohi—“Be thou near him.”

(c) Brāhmaṇassa santike so dhammām pāpuṇī—“He acquired the religious law from the Brāhmin.”

(d) Titthāhi attano mātāpitārānam samīpe—“Remain thou near thy parents.”

8. Rañño pāsādassa avidūre amaccānām nivesanāni honti—“The residences of the ministers are not far from the king’s palace.”

9. (a) Amhākām sahāyā tassā dūrato ṭhassanti—“Our friends will remain far from her.”

(b) Mama nivesanassa dūre bālisikānām gāmo ahosi—“Far from my residence was a village of fishermen.”

10. Ete vāṇijā samuddassa pāram upasaṅkamīnsu—“These merchants approached beyond the ocean.”

N.B.—Occasionally the ablative may be found used instead of the genitive; as, upari pabbatā—“Over the mountain.”

NOTE.—The words ending in *e* as **antare**, **santike**, etc., assume the *acc.* form with a verb of motion; as, *sā tassa santi-kām yāti*—“She goes into his presence.”

EXERCISE IX.

(a) Translate into English :— ...

1. Ācariyo attano sissehi saddhiṁ gāmassa pāram gantvā Rāmassa ghare idāni hoti. 2. Mayām sīhassa samīpe luddām disvā cetiyassa pacchato atṭhāsimhā. 3. Purisā itthiyo ca pāniyām pivitum gāmassa avidūre tam saram yanti. 4. Veijo pāsādaṁ upasaṅkamitvā rañño santike amaccām addasa. 5. Rāmo attanā tam kammaṁ

katva mātāpitunnam santikam upasaṅkamitvā āsane nisīdi. 6. Gāmassa antare sigālā ahesum. 7. Tumhe te manussānam gharānam hetṭhā passissathā. 8. Mā tāni gharāni upasaṅkamāhi.

(b) Translate into Pāli :—

1. There are pagodas on the top of that mountain.
 2. The hunter went behind the man and killed him.
 3. We shall go into the presence of the king and give him this gift.
 4. I stood within the room, but she (stood) outside the door.
 5. Not far from the palace of the king is the minister's dwelling.
 6. He approached, stood far from her, but, when she called him, he went near her.
 7. These Brāhmins came into the presence of the chaplain and gave this gift.
 8. Is the moon near the sun or far from it ?
-

SECTION XI.

MASC. I AND Ī DECLENSIONS.

93.

(a) **Muni**—"a sage."

	<i>Singular.</i>		<i>Plural.</i>
Nom.	muni ...	...	muni; munayo.
Gen.			
Dat.	munino; munissa ...		muninam.
Acc.	munim ...	...	muni; munayo.
Ins.	muninā ...	...
AbL.	muninā; munismā;	...	munīhi.
	munimhā.		
Loc.	munimhi; munismim		munisu.
Voc.	muni ...	...	muni; munayo.

N.B.—Note the form munayo and not muniyo in the plural.

VOCABULARY X I.

Aggi —“fire.”	Mani —“gem”; “jewel.”
Asani —“thunderbolt.”*	Mutthi —“fist,” “hand.”
Ādi —“beginning”; “et cetera.”	Nimi —“a man’s name.”
Dīpi —“panther.”	Nidhi —“treasury.”
Gahapati —“householder.”	Patti —“a foot-soldier.”
Isi —“hermit,” “ascetic.”	Rāsi —“heap.”
Kapi —“monkey.”	Sārathi —“charioteer.”
Kucchi —“cavity.”	Vaddhaki —“carpenter.”

* also *asani* (*f.*)† also *neuter*.94. (b) **Setthī**—“treasurer,” “banker.”

NOM.	setthī ...	... setthī; setthino.
GEN.		
DAT.	} setthino; setthissa	setthinam.
ACC.	setthim; setthinam	setthī; setthino.
INS.	setthinā	...
ABL.	setthinā; setthismā; } setthimhā.	setthīhi.
Loc.	setthismim; set- thimhi.	setthīsu.
VOC.	setthī ...	... setthī; setthino.

N.B.—Notice the second form of the *acc.* in the singular number and the form *setthino* in the plural. The short form *setthī* in the *nom.* is also met with.

VOCABULARY XII.

Hatthī *—“elephant.”	Pāpakāri —“evil-doer,” “sin- ner.”
Kutthi —“leper.”	Verī —“enemy.”
Manti —“counsellor.”	Patti —“arrow.”
Nagaravāsi —“c i t i z e n,” “townsman.”	Sakkhi —“witness.”

* also *hatthi* (like *muni*).

EXERCISE IX.

Decline the nouns of the examples given above with English renderings of the cases. The same should be done with regard to the words in the subsequent vocabularies.

SECTION XII.

FEMININE NOUNS IN I AND Ī.

95. (a) 1. Ratti—"night."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	ratti	...	... ratti; rattiyo.
GEN.			
DAT.	{ rattiyā	...	... rattinam.
ACC.	rattim	...	... rattī; rattiyo.
INS.			
ABL.	{ rattiyā	...	... rattihī.
LOC.	rattiyā; rattiyām	...	rattisu.
VOC.	ratti	...	... ratti; rattiyo.

96. (2) Jāti—"birth."

	<i>Singular.</i>		<i>Plural.</i>
NOM.	jāti	...	... jāti; jātiyo.
GEN.			
DAT.	{ jātiyā	...	... jātinam.
ACC.	jātim	...	... jāti; jātiyo.
INS.			
ABL.	{ jātiyā	...	... jātihi.
LOC.	jātiyā; jātiyām	...	jātisu.
VOC.	jāti	...	... jāti; jātiyo.

VOCABULARY XIII.

<i>Ānguli</i> —“finger.”	<i>Pāli</i> —“a text”; “a text in Buddha’s Dhamma.”
<i>Bhati</i> —“hire,” “wage.”	<i>Piti</i> —“joy.”
<i>Bheri</i> —“drum.”	<i>Rati</i> —“pleasure.”
<i>Bhūmi</i> —“the ground.”	<i>Ruci</i> —“desire,” “choice.”
<i>Iddhi</i> —“magical power.”	<i>Satti</i> —“javelin.”
<i>Mutti</i> —“freedom.”	<i>Siddhi</i> —“success,” “prosperity.”
<i>Khanti</i> —“patience.”	<i>Siri</i> —“glory.”
<i>Koti</i> —“end,” “extremity.”	<i>Vīthi</i> —“road,” “street.”
<i>Pacchi</i> —“basket.”	<i>Vutthi</i> —“rain.”
<i>Pavatti</i> —“occurrence,” “af-fair.”	

97. (b) 1. *Nadī*—“river.”

	<i>Singular.</i>	<i>Plural.</i>
NOM.	<i>nadī</i> ...	... <i>nadī</i> ; <i>nadiyo</i> .
GEN.	{ <i>nadiyā</i> ...	... <i>nadīnam</i> .
DAT.	{ <i>nadiyam</i> ...	... <i>nadī</i> ; <i>nadiyo</i> .
ACC.	<i>nadīm</i> ; <i>nadiyam</i> ...	... <i>nadī</i> ; <i>nadiyo</i> .
INS.	{ <i>nadiyā</i> ...	... <i>nadihi</i> .
ABL.	{ <i>nadiyā</i> ...	... <i>nadihi</i> .
LOC.	<i>nadiyā</i> ; <i>nadiyam</i> ...	<i>nadīsui</i> .
VOC.	<i>nadī</i> ...	... <i>nadī</i> ; <i>nadiyo</i> .

N.B.—Notice the second form in the acc. singular.

98. 2. *Itthī*—“woman.”

	<i>Singular.</i>	<i>Plural.</i>
NOM.	<i>itthī</i> ...	... <i>itthī</i> ; <i>itthiyo</i> .
GEN.	{ <i>itthiyā</i> ...	... <i>itthīnam</i> .
DAT.	{ <i>itthiyam</i> ...	... <i>itthī</i> ; <i>itthiyo</i> .
ACC.	<i>itthīm</i> ; <i>itthiyam</i> ...	... <i>itthī</i> ; <i>itthiyo</i> .
INS.	{ <i>itthiyā</i> ...	... <i>itthīhi</i> .
ABL.	{ <i>itthiyā</i> ...	... <i>itthīhi</i> .

Loc. itthiyā ; itthiyam ... itthīsu.

Voc. itthi itthī ; itthiyo.

N.B.—The short form *itthi* in the nominative singular is also found.

VOCABULARY XIV.

Atavī—“forest.”

Bārāṇasi—“Benares.”

Bhagini—“sister.”

Bhikkhuni—“nun.”

Bhisī—“mat.”

Brāhmaṇī—“a Brāhmin woman,” “Brāhmanee.”

Cāti—“earthen pot.”

Dāsī—“female slave.”

Devī—“queen.”

Kumāri—“princess.”

Pindī—“cluster,” “mass.”

Paccari—“raft.”

Pathavī—“the earth.”

Pokkharanī—“tank.”

Sāvatthī—“the town Savatthi.”

Vallī—“creeper,” “a creeping plant.”

Vāsī—“hatchet.”

Note.—Many feminines are formed from masculine bases by means of ī; as, *dāsī* from *dāsa*, “slave”; *kumārī* from *kumāro*, “boy,” “prince.” Nī is also a feminine termination; as in *bhikkhuni*, *hatthini*, etc.

SECTION XIII.

MASCULINE U DECLENSION.

99. *Bhikkhu*—“monk.”

Singular.

Plural.

NOM.	<i>bhikkhu</i> ...	... <i>bhikkhū</i> ; <i>bhikkhavo</i> .
GEN.	<i>bhikkhuno</i> ,	<i>bhik-</i>
DAT.	<i>khussa</i> .	<i>bhikkhūnam</i> .
ACC.	<i>bhikkhum</i>	... <i>bhikkhū</i> ; <i>bhikkhavo</i> .
INS.	<i>bhikkhunā</i>	...
ABL.	<i>bhikkhunā</i> ; <i>kuṭusmā</i> ; <i>khumhā</i> .	<i>bhik-</i> } <i>bhikkhūhi</i> .

Loc. **bhikkhumhi**; b h i k - **bhikkhūsu-**
 khusmim.

N.B.—Notice the form *bhikkhavo*, not *bhikkhuvo* in the plural; *bhikkhave* is a respectful form of the plural voc.

VOCABULARY XV.

Bhagu—"a man's name."	Maccu—"death."
Bindu—"drop."	Pharasu—"axe."
Hetu—"cause."	Setu—"bridge."
Katacchu—"spoon."	Ucchu—"sugarcane."
Ketu—"banner."	Velu—"bamboo."

SECTION XIV.

FEMININE U DECLENSION.

100.

Dhenu—“cow.”

	<i>Singular.</i>	<i>Plural.</i>
NOM.	dhenū ...	... dhenū ; dhenuyo.
GEN.	{ dhenuyā ...	... dhenūnam.
DAT.		
ACC.	dhenūm ...	... dhenū ; dhenuya.
INS.	{ dhenuyā ...	... dhenūhi.
ABL.		
LOC.	dhenuyā ; dhenuyam	dhenūsu.
VOC.	dhenū ...	... dhenū ; dhenuyo.

VOCABULARY XVI.

Dhātu—"sacred relic."	Sassu—"mother-in-law."
Rajju—"string," "rope."	Yāgu—"rice gruel."
	Usu—"arrow."

SECTION XV.

NEUTER I AND U DECLENSION.

101.

(a) Atṭhi—"bone."

Singular. *Plural.*

NOM.	atṭhi ; atṭhim	...	atṭhīni.
GEN.	{ atṭhino ; atṭhissa	...	atṭhīnam.
DAT.			
ACC.	atṭhim	...	atṭhīni.
INS.	atṭhinā	...	
ABL.	atṭhinā ; atṭhimhā ;		atṭhīhi.
	atṭhismā.		
LOC.	atṭhimhi ; atṭhismim	atṭhisu.	
VOC.	atṭhi	...	atṭhīni.

VOCABULARY XVII.

Akkhi—"eye."

Sappi—"butter"; "ghee."

Satthi—"thigh."

Vāri—"water."

102.

(b) Cakkhu—"eye."

Singular. *Plural.*

NOM.	cakkhu ; cakkhum	...	cakkhūni.
GEN.	{ cakkhuno ; cakkhussa		cakkhūnam.
DAT.			
ACC.	cakkhum...	...	cakkhūni.
INS.	cakkhunā	...	
ABL.	cakkhunā ; cakkhu-		cakkhūhi.
	mhā ; cakkhusmā.		
LOC.	cakkhumhi ; cakkhu-	cakkhūsu.	
	smim.		
VOC.	cakkhu	...	cakkhūni.

VOCABULARY XVIII.

Assu—"tear."

Āyu—"life."

Dāru—"fire-wood"; "fire-

stick."

Dhanu—“bow.”	Madhu—“honey.”
Jānu—“knee.”	Massu—“beard.”
Lāpu—“pumpkin.”	Pamsu—“earth,” “dust.”
Vatthu—“story.”	

EXERCISE X.

(a) Translate into English:—

1. Bālisikā paccarī katvā itthiyō nadiyā nagarassa samīpe āharim̄su.
2. Sace tvām icchasi mayham̄ bhaginī bhisim̄ kiñissati.
3. Deviyā bhaginiyo mama santike dāsīnam̄ āyaṁ adāsum̄.
4. Mayam̄ rājānañ ca deviñ ca pāsādassa avidūre passimhā.
5. Te amhe na jānanti.
6. Bhikkhū ca bhikkhuniyo vīthiyam̄ honti.
7. Hatthino purato mā tiṭṭhantu.
8. Kumārī rañño hathīnam̄ ucchum̄ kiñitvā tesam̄ rukkhassa heṭṭhā adāsi.
9. Vaḍḍhakī pacariyo kātum̄ veluyo kiñim̄su.
10. Gopako dhenuyo rajjūhi bandhitvā gāmassa bāhire rukkhassa chāyāyam̄ atṭhāsi.
11. Tvaṁ vīthiyā koṭiyam̄ saram̄ passitvā tassa samīpe tiṭṭhāhi.
12. Tā dārūni āharitvā aggim̄ katvā yāgum̄ pacitvā mām̄ adām̄su.
13. Setṭhī ca gahapati ca sārathinā saddhim̄ gacchiim̄su.
14. Aham̄ mañim̄ aggismā nīharitvā attano bhaginim̄ dassāmi.
15. Paññāhi yogim̄ gehapatino ghare.
16. Sakkā pīti tasmiñ uppajjituṁ.
17. Buddho iddhiyā Bārāṇasim̄ patvā gahapatim̄ ovādaṁ adāsi.
18. Luddo pasum̄ sattiyā maritvā pacchiyā māmsam̄ āhari.
19. Corā setṭhino atṭhīni aṭaviyam̄. nidahim̄su.
20. Na sakkā khantiyā ca viryena vinā siddhi hotum̄.

(b) Translate into Pāli:—

1. We are able to acquire success by exertion.
2. This monkey will be the friend of the elephant.
3. If I see the king's charioteer, I shall give him the javelin.

4. She did work and got hire. 5. The slave-women threw the sugar-canies on the ground in front of the pond. 6. It is not right for me to give the fire-wood to these carpenters. 7. When my sister heard the story tears fell from her eyes. 8. We would attain success if we abstained from pleasure. 9. He obtained the relics and gave them to the monks. 10. They will make a pagoda over them. 11. I would give the javelin to the foot-soldier, but he is not here now. 12. She will make a fire with the fire-sticks, cook the rice-gruel, and give us to drink. 13. Our boys bought pumpkins and gave them to the girls to cook. 14. In our hands are harps and lutes. 15. Thunderbolts fell from the sky on the streets of the town. 16. Are we able to remember birth and death? 17. The nuns heard the admonition of Bhagava, and as he admonished them so they did. 18. Remove the creepers and thorns from the trees in the queen's garden. 19. There are shops on the road; let us go there to buy honey and butter. 20. People in this world can acquire success by wisdom, patience, and exertion.

SECTION XVI.

103. ADJECTIVES AND PARTICIPLES.

Adjectives for the most part are declined like nouns with similar terminations; thus **sundara**, "fine," "pleasant," is declined like **Buddha** in the masculine, like **dārikā** in the feminine, and like **gharam** in the neuter.

104. RULE.—*Adjectives agree with the nouns they qualify in gender, number, and case; as—*

- | | |
|-----------|---|
| (a) MASC. | $\left\{ \begin{array}{l} \text{Sundaro hatthī—"a fine elephant."} \\ \text{Sundarassa hatthino—"of a fine elephant."} \\ \text{Sundaro pāsādo—"a fine palace."} \end{array} \right.$ |
|-----------|---|

	Sundarā dārikā—"a fine girl."
(b) FEM.	Sundarāya dārikāya—"of a fine girl."
	Sundarā nadī—"a fine river."
	Sundarāya nadiyam—"in a fine river"
(c) NEUT.	Sundaram gharam—"a fine house."
	Sundaram vatthu—"a fine story."
	Sundarāni dhanūni—"fine bows."

VOCABULARY XIX.

[Adjectives declined like Buddha, dārikā and gharam.]

Bāla—"foolish."	Taruna—"young."
Pandita—"clever."	Mahallako—"old."
Sacca—"true."	Pāpa—"sinful."
Alika—"false."	Kusala—"virtuous."
Ucca—"high."	Purāna—"old," "ancient."
Nica—"low."	Navā—"new."
Pharusa—"harsh."	Madhura—"sweet."
Ghora—"dreadful."	Tittaka—"bitter."
Khuddaka—"small."	Dīgha—"long."
Niroga—"well."	Rassa—"short."
Gilāna—"sick."	Uṇha—"hot."
Dukkha—"painful."	Sitala—"cool."
Sukha—"happy."	

104. N.B.—The adjective nānā, "various," "separate," is indeclinable, chiefly used as the first part of a compound as nānapupphehi—"with various flowers" or separately with the verb "to be," as nānā hota, "be you separate"; tesam jīvitā gamanam nānā hoti—"Their departure from life is various."

EXERCISE XII.

(a) Translate into English:—

1. So bālo puriso hoti sā pana panditā (hoti). 2. Raso tesam ambānam tittako ahosi. 3. Lāpuni madhurāni honti. 4. Aham taruno sā pana taruṇā hoti. 5. Ratti

dīghā hessati. 6. Te purāṇāni dhanūni kiṇīmsu. 7. Mayām ghore hatthī passimhā. 8. Tā itthiyo sītalāyam bhūmiyām nisidanti. 9. Pharusānī vacanāni mā vadāhi. 10. Sā ajja gilānā. 11. Sā Brāhmaṇī kusalāni kammāni karoti. 12. Dukkham hoti phalam pāpānam kammānam.

(b) Translate into Pāli:—

1. They will tie the cow with a long string.
2. The deeds of men and women are evil.
3. The girls saw a dreadful lion in front of the shop.
4. The townsmen gave old honey to the monks.
5. The life of the gods is long.
6. We listen to old stories.
7. My father will buy a new house in Benares.
8. I sat on the hot rock near the river.
9. I am sick to-day, but to-morrow I shall be well.
10. Life in this world is painful.
11. We dwell in high houses.
12. We see young women and old men on the streets.

105. *N.B.*—Though adjectives can be used separated from nouns, they can also be used in combination, the base form being employed, as—

Pharusavacanām—“harsh speech.”

Panditapuriso—“a clever man.”

Gilānaitthī—“a sick woman.”

Kusalakammāni—“virtuous actions.”

Dīgharattiyō—“long nights.”

[For the exercises in this book the compounded forms are not required until the section on Compound Words is reached.]

Participles being of the nature of adjectives are treated similarly.

107. (a) Present Participles in māna.

[Declined like Buddha, dārikā, and ghamāram.]

The suffix māna is added to the base of verbs to form the present participle ; as—

Pacamāna—“cooking.”

Gacchamāna—“going.”

Passamāna—“seeing.”

Karamāna—“doing.”

Such participles are declined like Buddha in the masculine, dārikā in the feminine, and ghamāram in the neuter.

EXAMPLES.

1. **Sā bhattaiñ pacamānā** (*nom. sing. fem.*) cātīm bhindi—“She, cooking the rice (i.e. while cooking the rice), broke the pot.”

2. **Aham rājānam vīthiyām gacchamānām** (*acc. sing. masc.*) passissāmi—“I shall see the king going on the road.”

3. **Aham vīthiyām gacchamāno** (*nom. sing. masc.*) devim passi—“I, going on the road (i.e. while going on the road), saw the queen.”

108. (b) Present Participles in nta.

[Declined like Buddha, nadi, and ghamāram.]

Present participles are also formed by adding nta to verbal bases ; as—

Pacanta—“cooking.”

Gacchanta—“going.”

Passanta—“seeing.”

Karonta—“doing.”

N.B.—Note in the case of the last word nta is added to karo the base of the present tense (see page 29); so also sakkonta, “being able.”

The masculine declension of these participles is like **Buddha**, the feminine like **nadī**, the neuter like **gharam**.

ILLUSTRATIONS.

Masc. **Pacanto** (*nom.*), **pacantassa** (*gen. and dat.*), **pacantam** (*acc.*) ; etc.

Neut. **Pacantam** (*nom.*), **pacantassa** (*gen. and dat.*), **pacantam** (*acc.*) ; **pacantāni** (*nom. pl.*) ; etc.

109. *Fem.* **Pacanti** of which a shorter form is **pacati** (without the **n**).

(1) Declension of **Pacanti**, "cooking."

	<i>Singular.</i>	<i>Plural.</i>
NOM.	pacanti ...	... pacanti; pacantiyo.
GEN.	} pacantiyā	... pacantinam.
DAT.	}	
ACC.	pacantim	... pacanti; pacantiyo.
INS.	} pacantiyā	... pacantihi.
ABL.	}	
LOC.	} pacantiyā, pacantiyam.	pacantisū.
VOC.	pacanti ...	... pacanti, pacantiyo.

110. (2) Declension of **pacati**, "cooking."

	<i>Singular.</i>	<i>Plural.</i>
NOM.	pacati	... pacati; pacatiyo.
GEN.	} pacatiyā	... pacatinam
DAT.	}	
ACC.	pacatim	... pacati; pacatiyo.
INS.	} pacatiyā	... pacatihi.
ABL.	}	
LOC.	pacatiyā; pacatiyam.	pacatisu.
VOC.	pacati	... pacati; pacatiyo.

111. Special forms of the Masc. and neuter participles.

Instead of **pacanto** (*masc.*) and **pacantām** (*neut.*) there is a short form **pacām**.

Special cases of **pacām**.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	pacām	...	....
GEN.	{ pacato	...	pacataīm .
DAT.	{ pacatā	...	....
INS.	{ pacatā	...	....
ABL.	{ pacati	...	....
LOC.	pacati	...	....

N.B.—The word **mahanta**, “great,” “much” and many others as **guṇavanta**, “virtuous”; **jutimanta**—“resplendent” ending in **nta** are declined like **pacanta**. (*See further on.*)

PARTICIPIAL ILLUSTRATIONS.

112. 1. **Mayām tām purisām paccariyā gacchantaīm pas-simhā**—“We saw that man going by a raft (*or ‘on a raft’*).”

2. **Dārūni āhāraīm pacantinām tāsām itthinām dadāhi**—“Give the fire-wood (*or ‘fire-sticks’*) to those women cooking the food.”

3. **So kammām karontām tām purisām jānāti**—“He knows that man doing (*‘who is doing’*) the work.”

4. **Te pavattim na jānantā mām pucchi**—“They, not knowing the affair, asked me.”

5. **Vāṇijā pabbatassa samīpe titthantāni gharāni ajja vikkinīmsu**—“The merchants to-day sold the houses standing (*or ‘which are standing’*) near the mountain.”

113. Adjectives in **vā** and **mā**.

Adjectives in **vā** or **mā** express possession. **Vā** is added to bases in **a**; **mā** to bases in **i** and **u**; as—

(1) **guṇavā**—“virtuous” from **guṇa**, “virtue.”

(2) **khantimā**—“patient” from **khanti**, “patience.”

(3) *hetumā*—“having a cause” from *hetu*, “cause.”

These forms are masc. and used only in the nominative case. They may be replaced by the *nta* forms; as—

- | | | | |
|------------------------|-----|---|--------------------------------|
| (1) <i>gunavanto</i> | ... | } | declined like <i>pacanto</i> . |
| (2) <i>khantimanto</i> | ... | | |
| (3) <i>hetumanto</i> | ... | | |

Their feminines are like *pacantī* (*or pacatī*) and the neuters like *pacantam* (*or pacam*). See art. 110–112.

VOCABULARY XX.

[Adjectives in *vā*.]

Balavā—“strong.”

Mānavā—“proud.”

Bālavā—“foolish.”

Puññavā—“meritorious.”

Dhanavā—“rich.”

Paññavā—“wise.”

Himavā—“cold.”

Sutavā—“well informed,”

Gunavā—“virtuous.”

“learned.”

VOCABULARY XXI.

[Adjectives in *mā*.]

Jutimā—“brilliant.”

Ketumā—“having a ban-

Khantimā—“patient.”

ner.”

Hetumā—“having a cause.”

Rucimā—“pleasing.”

Cakkhumā—“having eyes.”

Sucimā—“pure.”

114. *Bhagavā*—“worshipful.”

This word *Bhagavā*, from the noun *bhaga*, “majesty,” “power” is used as a designation for Gotama Buddha and the Buddhas in general as majestic, powerful beings deserving to be reverenced or worshipped. As such it can be rendered by “his Reverence.”

Declension of *Bhagavā*.

Singular.

Nom. *bhagavā* ...

Plural.

{ *bhagavanto*.
 bhagavantā.

GEN.	}bhagavato	...{ bhagavantānam. bhagavatam.
DAT.		
Acc.	bhagavantam	...{ bhagavanto. bhagavantā.
INS.		
ABL.	}bhagavatā	... bhagavantehi.
Loc.		
Voc.	{ bhāgava bhagavam	... bhagavantesu. ... { bhagavanto. ... { bhagavantā.

The plural is used when more than one Buddha is referred to.

115. THE PASSIVE PERFECT PARTICIPLE.

The Passive Perfect Participle is treated as an adjective and is declined like **Buddha**, **dārikā**, and **gharam**. The general rule for its formation is by the suffix **ta** added to the verbal base by the connecting vowel **i**; as—

p.p.p. adjectives in ita.

pacita—"cooked."

passita—"seen."

ovadita—"admonished."

ācikkhita—"informed."

116. ILLUSTRATIONS.

1. **So mām pacitam yāgum adāsi**—"He gave me the cooked gruel."

2. **Bhattam tena pacitam hoti**—"The food has been cooked by him."

3. **Mayam ācikkhitam thānam jānāma**—"We know the place pointed out."

4. **Dhammo mayā ācikkhito hoti**—"The law has been pointed out by me."

N.B.—The verb “to be” is generally omitted when the passive perfect participle is used predicatively as in examples 2 and 4. This participle is useful in doing away with the use of the passive voice.

VOCABULARY XXII.

(a) p.p.p. adjectives in ta.

Kata—“done.”

Jāta—“become,” “produced.”

Nita—“led,” “taken.”

Bhutta—“eaten”; “enjoyed.”

Gata—“gone.”

Āgata—“come.”

Uggata—“gone up,”
“arisen.”

Parājita—“conquered.”

Bhita—“terrified.”

Ānita—“brought.”

Hata—“struck.”

Khata—“dug.”

Mata—“dead.”

Gutta—“guarded.”

Vutta—“spoken.”

(b) p.p.p. adjectives in nn.

Bhinna—“broken.”

Dinna—“given.”

Chinna—“cut.”

Nisinna—“seated.”

Note.—Roots in d often form the p.p.p. by means of nn, as
 ✓bhid, “to break”—bhinna; ✓chid, “to cut”—chinna.

117.

ILLUSTRATIONS.

1. ‘Rattham raññā parājitam—“The kingdom has been conquered by the king.”

2. So mayā parājito—“He has been overcome by me.”

3. So gato—“He has gone.”

4. Sā gatā—“she has gone.”

5. Vadḍhaki dārakena hato—“The carpenter was struck by the boy.”

6. Sā bhitā hutvā attano gharām āgatā—“She being terrified has come to her house.”

7. **Papāni kammāni tehi katāni**—“Evil deeds have been done by them.”

8. **Pāmsu tēna khatā āvātā mayā ānito**—“The mud from the pit dug by him has been brought by me.”

9. **So idha āgatena purisena hato**—“He has been struck by the man who came here (lit. ‘from the come-here man’).

10. **Yadā asso mama dinno tadā tam aham vikiniś-sāmi**—“When the horse is given to me, I shall sell it.”

11. **Sace nāvā bhinnā vadḍhakim pakkosāhi**—“If the boat is broken call the carpenter.”

12. **Aham āsane nisinno sā pana bhumiyam nisidi**—“I was seated on the chair, but she sat on the ground.”

EXERCISE XIII.

The English renderings in the foregoing illustrations in this section may be given for translation into Pāli with slight modifications as to person and number.

118. The Future Passive Participle.

This Participle is formed by the suffix tabba. To verbal bases in a it is added by means of the connecting vowel i, but it is also added directly to a root; as—

Pacitabba—“to be cooked”; “fit to be cooked.”

Passitabba—“to be seen”; “fit to be seen.”

Dātabba—“to be given”; “fit to be given.”

Kattaba or **kātabba**—“to be done”; “fit to be done.”

N.B.—The declension of such words is like that of **Buddha**, **dārikā**, and **gharam**.

119. ILLUSTRATIONS.

1. **Kammaī me kattabbam**—“The work is to be done by me.”

2. **Tam rūpam na passitabbam**—“That picture is not fit to be seen.”

3. Sā yāgu na pivatabbā ; na me dātabbā ; puna pacitabbā—"That rice gruel is not fit to be drunk ; it should not be given by me ; it should be cooked again."

4. So maggo na gantabbo—"That road is not to be traversed (lit. 'gone on')."

VOCABULARY XXIII.

120. Adjectives in i, ī, and u.

(a) In I.

Suci—"pure."	|	Hari—"green."
--------------	--	---------------

121. (b) In ī.

Sokī—"sorrowful."	|	Dhammī—"righteous."
-------------------	--	---------------------

N.B.—The adjective tunhī, "silent" is not inflected but must be treated as an indeclinable ; as, so tunhī ahosi, "he was silent."

122. (c) In u.

Bahu—"many."	|	Vaggu—"pleasing."
--------------	--	-------------------

Kataññu—"grateful."

123. N.B.—The above adjectives are declined like nouns with similar terminations. The feminines may be formed with the suffix nī also ; as—

Sokī puriso—"a sorrowful man."

Sokini dārikā—"a sorrowful girl."

Bahū janā—"many people."

Bahuni nadiyo—"many rivers."

Here sokini and bahuni would be declined like nadī. Bahu is more frequently compounded ; as—

Bahumanussā—"many men."

Bahuphalāni—"many fruits."

124. *Fem.* Adjectives in ī may be formed from *masc.* ones ; as, **jammo** (*masc.*) "base," *fem.* **jammī**.

SECTION XVII.

125. THE DATIVE AND THE LOCATIVE ABSOLUTE.

When a noun or pronoun in the *dative* or *locative* case is construed with a participle in the same case to take the place of a dependent sentence, the construction is called the *dative absolute construction* or the *ablative absolute construction* as the case may be : as—

(a) The Dative Absolute of the Present Participle.

1. **Tassa aggiṁ karontassa aham dārūni āharissāmi**—“While he is making the fire (lit. ‘to him doing the fire’), I shall bring fire-wood (or ‘fire-sticks’).

2. **Purisassa evam vadantassa mahanti vedanā uppajjimsu**—“While the man was speaking thus great pains ensued (lit. ‘uprose’). ”

3. **Corānam dhanam nidahantānam suriyo uggato**—“While the robbers were concealing the treasure, the sun arose.”

126. (b) The Locative Absolute of Present and Past Perfect Passive Participles.

1. **Suriye ugacchante te kammaī karissanti**—“When the sun rises (lit. ‘on the sun rising’) they will do the work.”

2. **Tasmīm gate aham āgato**—“When he had gone (lit. ‘on his having been gone’); I arrived.”

3. **Bhatte pacite mām vadāhi**—“When the rice is cooked tell me.”

4. **Tesu passantesu aham bhuñjamāno nisidim**—“While they were looking, I sat eating.”

5. **Tasmīm vutte so mām upasaṅkami**—“That being spoken, he approached me.”

SECTION XVIII.

NUMERALS.

127.

From 1-18.

(a) Cardinals.

VOCABULARY XXIV.

Eka—"one."

Masculine.

(a)	<i>Singular.</i>		<i>Plural.</i>
NOM.	eko	...	.. eke.
GEN.			
DAT.	ekassa	...	... ekesam.
ACC.	ekam	...	... eke.
INS.	ekena		
ABL.	ekasma	}	... ekehi.
LOC.	ekasmim	...	... ekesu.

N.B.—The plural eke signifies "some."

128.

Feminine.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	ekā	...	... ekā ; ekāyo.
GEN.			
DAT.	ekissā ; ekāya	...	ekānam.
ACC.	ekam	...	... ekā ; ekāyo.
INS.			
ABL.	ekissā ; ekāya	...	ekāhi.
LOC.	ekissā ; ekāya ; ekissa- yam ; ekāyam.		ekāsu.

129.

Neuter.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	ekam	...	... ekāni.

N.B.—The neuter declension is like gharām.

130

Declension of Dvi, Ti and Catu.

Base.	Nom. & Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
Dvi, di	dve ...	dvinnam ...	dvīhi ...	dvīsu.
Ti	Masc. tayo ...	tinnam ...	tīhi ...	tīsu.
	Fem. tisso ...	tissannam	tīhi ...	tīsu.
	Neut. tīni ...	tinnam ...	tīhi ...	tīsu.
Catu	Masc. cattāro	catunnam	catūhi ...	catūsu.
	Fem. catasso	catassan-nam.	catūhi ...	catūsu.
	Neut. cattāri	catunnam	catūhi ...	catūsu.

Declension of Numerals from 5 to 18.

Pañca ...	pañca ...	pañcannam	pañcahi	pañcasu.
Cha ...	cha ...	channam ...	chahi ...	chasu.
Satta ...	satta ...	sattannam	sattahi ...	sattasu.

The following are similarly declined :—

Atṭha—8; nava—9; dasa—10; ekādasa—11; dvādasa—12; terasa—13; catuddasa—14; pañcadasa—15; solasa—16; sattadasa—17; atthadasa—18.

131.

NUMERALS FROM 19-99.

These are declined as feminines like ratti.

VOCABULARY XXV.

Ekūnavisati—“19.”**Visati**—“20.”**Sattīhi**—“60.”**Asīti**—“80.”

EXAMPLES.

Visati purisā—“twenty men.”**Visatiyam purisesu**—“in twenty men.”**Tisso visatiyo purisā**—“sixty men” or “three (times) twenty men.”

VOCABULARY XXVI.

132. **Sata**—100 and **Sahassa**—“1,000.”

These are declined as neuters like **gharam**. Used by themselves they may be construed with the genitive case; as—

Purisānam satam—“one hundred men.”**Ithīnam dve satāni**—“two hundred women.”

133. (b) Ordinals.

VOCABULARY XXVII.

<i>Masculine.</i>	<i>Feminine</i>	<i>Neuter.</i>
(like Buddho).	(like <i>fem.</i> in ā or ī).	(like gharam).
Pathamo	pathamā	pathamam —“first.”
Dūtiyo	dutiyā	dutiyam —“second.”
Tatiyo	tatiyā	tatiyam —“third.”
Catuttho	catutthī	catuttham —“fourth.”
Pañcamo	pañcamī	pañcamam —“fifth.”
Chattho	chatthī	chattham
Chatthamo	chatthamī	chatthamam —“sixth.”
Sattamo	sattamī	sattamam —“seventh.”
Atthamo	atthamī	atthamam —“eighth.”
Navamo	navamī	navamam —“ninth.”
Dasamo	dasamī	dasamam —“tenth.”

134. *N.B.*—The ordinals from 5 upwards are usually formed by adding **mo**, **mī**, **mām** to the cardinals. Like adjectives the base form of the numerals will be found in combination with nouns.

EXERCISE XIV.

(a) Translate into English :—

1. Ete tayo purisā mahantām sirim pāpuṇīmsu. 2. So rājā mahantiyā senāya tīṇi nagarāni parājito. 3. Dve purisā tisso itthiyo ca ekasmīm ghare vasanti. 4. Mama nivesanām dvinnām mahantānām rukkhānām antare tiṭṭhati. 5. Te ekām hatthīm cattāro asse setṭhismā kiṇīmsu. 6. Eko puriso āgato. So vikkīṇitum cattāri sāṭakāni āhari. 7. Dvīsu gāmesu bahū vadḍhakī vasanti. 8. Bhattachārō catasso mahantiyo cātiyo kiṇi. 9. Cattāro purisā tisso itthiyo ca ekissā rattiyām marīmsu. 10. Pakkosāhi dasa purise. 11. Tayo corā ekissā guhāyām mahan-tāni bhandāni nidahīmsu. 12. Sace te mama tayo sahāyā agaccheyyūm ahaṁ tehi saddhīm gantum na sakkuṇis-sāmi.

(b) Translate into Pāli :—

1. I have three sons and four daughters. 2. Many great men live in these two towns. 3. Of the three houses my house is first. 4. The second man was very old. 5. The fourth woman is my friend's sister. 6. You will see four birds on that tree near the house. 7. Of seven brothers, two are clever, but of these two one is wicked. 8. Either three or four girls will come. 9. Five hundred women live in those villages in nineteen houses. 10. Four thousand men departed from the town. 11. We have two sons; one is wise but one is foolish. 12. Eighty monks dwelt in the monastery.

SECTION XIX.

THE PRONOUNS *ya*, *ka*, AND *ayam*.(a) *ya*—“who,” “which,” “what.”

135. [Relative.]

Masculine.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	<i>yo</i>	...	... <i>ye</i> .
GEN.			
DAT.	{ <i>yassa</i>	...	... <i>yəsam</i> .
ACC.	<i>yam</i>	...	... <i>ye</i> .
INS.	<i>yena</i>	{ ...	... <i>yehi</i> .
ABL.	<i>yasmā</i>	{ ...	
LOC.	<i>yasmin</i>	...	... <i>yesu</i> .

136. Feminine.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	<i>yā</i>	...	... <i>yā</i> ; <i>yāyo</i> .
GEN.			
DAT.	{ <i>yāya</i> ; <i>yassā</i>	...	... <i>yāsam</i> .
ACC.	<i>yam</i>	...	... <i>yā</i> ; <i>yāyo</i> .
INS.	{ <i>yāya</i>	...	... <i>yāhi</i> .
ABL.			
LOC.	<i>yāyam</i> ; <i>yassam</i>	...	... <i>yāsu</i> .

137. Neuter.

	<i>Singular.</i>		<i>Plural.</i>
NOM.	<i>yam</i>	...	... <i>yāni</i> .
GEN.			
DAT.	{ <i>yassa</i>	...	... <i>yessam</i> .
ACC.	<i>yam</i>	...	... <i>yāni</i> .
INS.	<i>yena</i>	{ ...	... <i>yehi</i> .
ABL.	<i>yasmā</i>	{ ...	
LOC.	<i>yasmin</i>	...	... <i>yesu</i> .

VOCABULARY XXVIII.

[Indefinite Pronouns declined like ya.]

Añña	{ "other," "another."	Sabba—"all."
Itara		Pubba—"former."
Para		Añnatara—"a certain," "some."
Katama—"which?" "what?"		

138. (b) **Ka**—"who?" "what?" "which?"

[Interrogative.]

N.B.—The declension of **ka** is like the declension of **ya** except that in the neuter, the nom. singular and accusative are usually **kim** not **kam**; as—

Nom.	1. Kim hoti —"What is this?"
	2. Kim puññam kātabbām —"What merit is to be performed?"
Acc.	3. Kim karissāmi —"What shall I do?"
	4. Kim datvā ete kiñissatha —"Giving what, will you buy these?"

N.B.—The **m** of **kim** may change to the nasal letter of a word following it or to **m** before a vowel; as—

1. **Kim pana etam loka jīvitam** (**hoti**)—"But what is
this life in the world?"
2. **Kin nu idāni karoma**—"What (shall) we do now?"
3. **Kim te kataṁ**—"What has been done by thee?"
4. **So kim akāsi**—"What did he do?"

139. (c) **Kim** with the Dative and Instrumental.

Kim when used with the Dative of a person and the Instrumental of an action, state, or other circumstance has the signification 'of what use' or 'what good'; as—

1. **Kim te (= kim + te) idāni gacchantena**—"What
good is there to thee by going now?"

2. **Kim me** (**kim** + **me**) *jīvitena*—“ What good is there to me by living ? ”
3. **Kim tūmākām rajjena**—“ What use is there to you by sovereignty ? ”

140. (d) **Kim** is used as a base to form compound expressions ; as—

1. **Kimpuriso**—“ What man ? ”
2. **Kinkāraṇā** (*abl.*)—“ From what reason ? ” “ By what cause ? ”

141. THE USE OF **ya** AS A CORRELATIVE.

(a) **Ya** is used with **so**, **sā**, and **tam** as a correlative pronoun ; as—

1. **Yo puriso mām passi so agamāsi**—“ The man who (lit. ‘ what man ’) saw me has (lit. ‘ he has ’) gone.”
2. **Yena maggena so āgato tena maggena aham gacchis-sāmi**—“ The road by which (lit. ‘ by what road ’) he came, by that road shall I go ”; or “ I shall go by the road by which he came.”
3. **Yā itthī mām pakkosati sā ativiya pāṇḍitā**—“ The woman who calls me is very clever,” lit. “ What woman calls me she is very clever.”
4. **Yesam purisānam te sahāyā bhavanti tesam aham sahāyo bhavissāmi**—“ I shall be the friend of those men whose friends they are,” or lit. “ Of what men they are friends, of them I shall be friend.”

142. (b) The *acc.* **yam**, the *ins.* **yena**, and the *abl.* **yasmā** are used adverbially meaning “ since,” “ whereby,” “ seeing that,” “ because ”; as,—

1. **Tumhe tam na guṇavantam jāneyya yam so pāṇḍito hoti**—“ You should not know him as virtuous *because* he is clever.”

2. *Yasmā sā daharā tasmā papāni karissati*—“Since she is young therefore she commits evils.”

3. *So kim akāsi yena maraṇam pāpuṇi*—“What did he do whereby he suffered (lit. ‘attained’) death?”

143. (c) *Yena* in the meaning of ‘where’ is used as a correlative to *tena*, ‘there’; as,—

1. *Yena te vasanti tena gacchāma*—“Let us go where they dwell,” lit. “where they dwell there let us go.”

2. *Yena Bhagavā tena upasāṅkami*—“He approached where *Bhagavā* was.”

144. (d) DECLENSION OF THE INDEFINITE PRONOUN IN *ci*.

By suffixing *ci* to *ko*, *kā*, and *kim*, we get *koci*, *kāci* and *kiñci*, “whoever,” “whatever,” “anyone,” “someone.”

Koci (Masculine.)

	<i>Singular.</i>	<i>Plural.</i>
NOM.	<i>koci</i> ...	... <i>keci</i> .
GEN.		
DAT.	{ <i>kassaci</i> ...	... <i>kesañci</i> .
ACC.	<i>kañci</i> ...	... <i>keci</i> .
INS.	<i>kenaci</i>	{ ... <i>kehici</i> .
ABL.	<i>kasmāci</i>	
LOC.	<i>kasmīñci</i>	... <i>kesuci</i> .

Note.—*m* followed by *c* turns to *ñ* the nasal letter of the *c* class; as, *kam ci* = *kañci*, *kasmin ci* = *kasmīñci*, and *kesam ci* = *kesañci*.

EXERCISE FOR DECLENSION.

(1) Decline the feminine *kāci*.

(2) Decline the neuter *kiñci*.

145. (e) DECLENSION OF *ubho*, “both.”

[used in all the genders.]

Nom. *ubho* “both.”

GEN.	{ ubhinnam	...	"of, to, or for both."
DAT.		...	"both."
ACC.	ubho	...	"both."
INS.	{ ubhohi	...	"by or from both."
ABL.		...	
Loc.	ubhosu	...	"in or on both."

146. (f) **Ayam**--"this"; "he."

Masculine.

	Singular.	Plural.
NOM.	ayam	...
GEN.	{ assa ; imassa	...
DAT.		imesam.
ACC.	imam	...
INS.	iminā	...
ABL.	imasmā	...
Loc.	imasmin	...

147. Feminine.

	Singular.	Plural.
NOM.	ayaṁ	...
GEN.	ayam	...
DAT.	{ imissā ; imāya	...
ACC.		imā ; imāyo.
INS.	imām	...
ABL.	{ imāya	...
Loc.		imāhi.
	imissāya ; imissāyam ; imāsu ; imāya ; imayaṁ.	

148. Neuter.

	Singular.	Plural.
Nom.	imam ; idam	...
Gen.	{ assa ; imassa	...
Dat.		imesam.

ACC.	imām ; idām	...	imāni.
INS.	iminā	...	imēhi.
ABL.	imasmā	...	
LOC.	imasmin	...	imesu.

SECTION XX.

149. THE NARRATIVE SIGN Ti.

The particle *ti*, the reduced form of *iti*, is largely used to express direct and indirect narration or for the purpose of quotation. It is used with verbs of *saying*, *telling*, *thinking*, *knowing*, *naming*, and the like. There is one verb that is repeatedly met with to express quotations and that is āha, “said” or “says,” which is used as a third person singular. Its plural is āhamsu. Originally these forms were used in the past tense only.

150. The rules applying to quotations are:—

(a) The last syllable of a quotation must be long; if not naturally long, it is lengthened.

(b) If the last word ends in *m*, the *m* is changed to *n* before *t* of *ti*, *n* being the corresponding nasal of the *t* class of letters.

(c) The verb of narration is usually placed at the end of the quotation, but it may also be used before.

(d) The verb upon which the quotation depends is sometimes implied or understood.

151. ILLUSTRATIONS.

(1) Te “mayam panditā” ti vadimsu—They said, “we are wise.”

(2) Sā “sace tam na labhissāmī marissāmī” ti āha—She said, “If I do not get it, I shall die.”

(3) Mātāpitaro attano dhitaram “so ativiya bālo” ti āhaṁsu—The parents' told their daughter, “He his very foolish.”

(4) Rāmo āha “Aham rañño sahāyam jānāmī” ti—Rāma said, “I know the king's friend.”

(5) Te “amhehi kammaṁ katan” ti (= kataṁ + ti)—They said, “The work has been done by us.”

(6) Itthi “kim amhākam etam dukkhan” ti puechim-su—The women asked, “Why is this sorrow for us?”

(7) Manussā “hoti imasmim loke jivitañca marañan” ti jānanti—Men know “There is in this world birth as well as death.”

(8) “Ko nāma tvan” ti—“Who art thou?”

(9) Mātāpitaro attano puttassa “Brahmadatto” ti nāmam akāmsu—The parents named their son Brahmadatta, lit. The parents did the name “Brahmadatta” to their son.

(10) Rādho ti'ssa (= ti + assa) nāmam—His name is Rādha.

(11) Te “sādhū” ti sampaticchimsu—They consented saying “very well,” (lit. “good”).

(12) “Ayam me sāmiko hotū” ti āha—She said, “Let this (man) be my husband.”

EXERCISE X V.

Translate into Pāli :—

1. He asked, “What (is) your name?” (2) “My friend assented (saying) “very well” and departed. 3. “What use is life to me?” 4. They said, “We shall do this work to-day.” 5. We shall ask the man, “(are) you the king's son?” 6. The physician said, “I am not able to come; I (am) sick.” 7. “Let (it) be,” she declared. 8. I shall name my daughter Sundarī. 9. The king said, “Do not allow the thieves to enter the city.” 10. He went there and asked, “Why do you commit evil deeds?” 11. They

said, "Yes." 12. Who calls me saying, "Friend, friend?"
 13. "It is impossible for us to do so."

PART II.

SECTION XXI.

VERBAL BASES IN E.

152. (u) Ne—"to lead," to "bring."

[*✓nī*].

Present Tense.

Singular.

1. nemi.
 2. nesi.
 3. neti.

Plural.

1. nema.
 2. netha.
 3. nenti.

- 153.

Aorist.

1. anesim̄.
 2. anesi.
 3. anesi.

1. anesimhā.
 2. anesittha.
 3. anesum̄.

Note.—a is the aorist augment.

- 154.

Future.

1. nessāmi.
 2. nessasi.
 3. nessati.

1. nessāma.
 2. nessatha.
 3. nessanti.

- 155.

Optative.

Singular.

1. neyyāmi.
 2. neyyāsi.
 3. neyya.

Plural.

1. neyyāma.
 2. neyyātha.
 3. neyyum̄.

156.

Imperative.

Singular.

1. nemi.
2. nehi.
3. netu.

Plural.

1. nema.
2. netha.
3. nentu.

157. Gerund.—netvā.

158. Infinitive.—netum.

159. Present Participle.—nenta, nemāna.

160. Passive Perfect Participle.—nīta.

161. Passive Future Participle.—netabba.

VOCABULARY XXXIX.

[Verbs like neti.]

Parājeti —	} “conquers.”	Seti —“lies.”
Jeti —		Aneti —“brings,” “leads to.”
Eti —“goes.”		Deti —“gives.”

Note.—The verb **deti** is chiefly used in the Present Tense and Imperative Mood.

162. (b) **Kathe**—“to tell,” “narrates.”

Present Tense.

Singular.

1. kathemi.
2. kathesi.
3. katheti.

Plural.

1. kathema.
2. kathetha.
3. kathenti.

163.

Aorist.

Singular.

1. kathesim
2. kathesi.
3. kathesi.

Plural.

1. kathesimhā.
2. kathesittha.
3. kathesum.

164.

Future.

Singular.

1. kathessāmi.
2. kathessasi.
3. kathessati.

Plural.

1. kathessāma.
2. kathessatha.
3. kathessanti.

165.

Optative.

Singular.

1. katheyyāmi.
2. katheyyāsi.
3. katheyya.

Plural.

1. katheyyāma.
2. katheyyātha.
3. katheyyum.

166.

Imperative.

Singular.

1. kathemi.
2. kathehi.
3. kathetu.

Plural.

1. kathema.
2. kathetha.
3. kathentu.

167. Gerund ...

... kathetvā.

168. Infinitive ...

... kathetum.

169. Present Participle

... { kathento (masc.)
kathentā (fem.)

170. Passive Perfect Participle

... { kathito (masc.)
kathitā (fem.)171. Passive Future Participle ... { kathetabbo (masc.)
kathetabbā (fem.)

VOCABULARY XXX.

(a)

Apaneti—“removes.”**Chaddeti**—“gets rid of,”
“discards.”**Amanteti**—“addresses.”**Coreti**—“steals.”**Aroceti**—“tells.”**Dasseti**—“shows.”**Bhājeti**—“divides.”**Deseti**—“expounds.”**Cinteti**—“thinks.”

Gaheti—“takes,” “holds.”	Poseti—“rears,” “supports.”
Kappeti—“makes,” “does,” “enters upon.” “estab- lishes.”	Tajjeti—“frightens.”
Nāseti—“destroys.”	Vāñneti—“describes.”
Oloketi—“looks.”	Vāñceti—“deceives.”
Paceti—“drives.”	Vādeti—“sounds,” “beats,” “rings” (used for musical instruments and the like).
Peseti—“sends.”	Vāreti—“checks.”

E = Aya.

172. *N.B.*—All verbal bases in e can be replaced by aya; or in other words aya is always a substitute for e; as—

- neti or nayati—“leads,” “brings.”
- jeti or jayati—“conquers,” “subdues.”
- katheti or kathayati—“tells.”
- apaneti or apanayati—“removes.”

173. The verbs in aya are conjugated like paca, “to cook”; as,—

- Present Tense—nayāmi, nayasi, etc.
- Aorist—nayim, nayi, etc.
- Future—nayissāmi, nayissasi, etc.
- Optative—nayeyyāmi, nayeyyāsi, etc.
- Imperative—nayāmi, nayāhi, etc.
- Gerund—nayitvā.
- Infinitive—nayitum.

E X E R C I S E X V I .

(a) Translate into English :—

1. So gilāno hutvā ajjā vatthum na sakkā kathetum na kifici kammaṁ kātum. 2. Ime dve itthiyo mama hatthe gahetvā mukham olokesum. 3. Ayām puriso imassa rañño hathim coretvā araññe chaddesi. 4. Te imā

bheriyo vādetvā imam itthim tajjessanti. 5. Ime corā tatha gantvā kenaci upāyena vāsaṁ kappesum. 6. So ime kāraṇāni ārocetvā “kiṁ cintesi” ti pucchi. 7. Bhikkhu dārake āmantetvā dhammam desesi. 8. Sace imam dārakam tassa mātāpitaro mama santike peseyyūm aham tam poseyyāmi. 9. Tā “amhehi ime ubho purise vañcetum sakkā” ti cintayim̄su. 10. Olokehi, tumhe rañño hathiṁ passissathā. 11. Rājā amacce āmantesi “imam kāraṇām cintetvā saccam̄ kathehi” ti. 12. Mayā sadhīm̄ pesehi; aham̄ ime maggam̄ dassetvā pitu santikam̄ nessanti. 13. Añño rājā imam̄ ratthaṁ parājessati. 14. So sabbe mettāya jeti. 15. Ayam̄ itthi “maṁ mā tajjehi” ti āha. 16. Gopālo sabbe gone khettam̄ pacessati. 17. Olokehi idam̄ kammapām̄ iminā purisena kataṁ. 18. Amhesu olokentesu sabbāni kammāni imāya itthiyā imassā sālāyam̄ katāni. 19. Tattha gantvā Pañditam pucchitvā me pitaram̄ ārocehi. 20. So maṁ tajjeti; tam̄putta vārehi.

EXERCISE XVII.

(b) Translate into Pāli:—

1. Can you tell me what the Pañdit thought? 2. The robbers will steal the goods of all these men and remove them in the evening. 3. Do not beat the drums., The sound is very great. 4. If I admonish him now, he will get rid of all enmities. 5. I looked at him, but he did not look at me. 6. Honour your aged parents and support them. 7. It is not right for me to deceive my friend and steal his wealth. 8. Who will describe the glory and magnificence of the king's palace? 9. They will remove all the doors of this house and steal the property. 10. Divide the treasure and give me two shares. 11. If anyone should come, tell me.. 12. He who is my friend will

now support my young son. 13. By what means did they remove the chains from both his hands? 14. Let me tell you, "He who steals my wealth will suffer death." 15. Go, look at the palace of the king and describe its magnificence. 16. Divide these goods and give me one share. 17. Who rings the bell and beats the drums? If it is Rāma, check him. 18. They said, "We shall go and look at all the boats in the river." 19. This man took the spear, went near the minister, showed it to him and frightened him saying, "I shall kill you." 20. If you commit any evil deeds, I shall check you.

SECTION XXII.

174.

CAUSATIVE VERBS.

(Conjugated like the base *kathe*).

Causative Verbs are usually formed by *e* or *pe*; as—

Pācemi or **pacāpemi**, "I cause to cook."

Māremi or **marāpemi**, "I cause to die," i.e. "I kill."

Note that the vowel preceding *e* or *pe* is long. In accordance with the principle of article 173, the above forms become

Pācayāmi or **pacāpayāmi**, "I cause to cook."

Mārayāmi or **marāpayāmi**, "I cause to die."

175. RULE.—Causative verbs may govern two accusatives. **Aham bhattam dārakam pācessāmi** (*or pacāpessāmi*) "I shall make the boy cook the rice." "Instead of **pācessāmi** or **pacāpessāmi**, the forms **pācayissāmi** or **pacāpayissāmi** may also be used."

176. Verbs like *kathemi* being already characterized by *e*, take the *pe* augment to form the causative; as **kathāpemi**, or **kathāpayāmi**, "I cause to tell."

177. Verbs with the monosyllabic bases in **e** as **ne** and **je** usually form the causative from the augmented bases **naya** and **jaya**; as,—

Nayāpemi or **nayāpayāmi**—“I cause to lead.”

Jayāpemi or **jayāpayāmi**—“I cause to conquer.”

178. The root **dā**, “to give,” gives the causative **dāpemi**, “I cause to give,” **pe** being added directly to the root.

179. The root **thā**, “to remain,” has for its causative **thapemi**, “I cause to remain,” i.e. “I place,” with the **a** short; but we have the compounded form **patithāpemi**—“I establish.”

180. Variations in form will be hereafter fully explained. For the present two instances will suffice. The root **bhuj**, “to eat” and **muc** “to be free,” for example furnish the non-causative bases **bhuñja** and **muñca** by the last consonants **j** and **c** being augmented by their corresponding nasal **ñ**, so we get **bhuñjāmī**, “I eat,” and **muñcāmī**, “I am free”; but for the causative bases, we have also **bhoje** and **moce**, the vowel **u** of the root being lengthened or strengthened into **o**. So we get—

bhojemi—“I cause to eat,” i.e. “I feed.”

mocemi—“I cause to be free,” i.e. “I release.”

181. The causative forms may, however, be also obtained from **bhuñja** and **muñca**; as, **bhuñjāpemi**, **muñcāpemi**.

EXERCISE XVIII.

(a) Translate into English :—

1. **Aham** tumhe dukkhā *ca marañā mocessāmī. 2. So mām pātarāsam bhojesi. 3. Rājā assa gāmaṁ dāpesi. 4. Te amhe āhāram bhuñjāpesum. 5. Mayām purise sīham māressāma. 6. Mama pitā bhikkhavo bhojetum mām gacchāpeti. 7. Dāsā pāniyam āharāpentu. 8. Ajja mām imāni bhaṇḍāni dāpehi. 9. Ko tumhe imasmīm gāme vasāpesi. 10. So tisso itthī saccam jānāpesi. 11.

Koci nu imāni dārikān rukkham dassetvā tassa phalāni corāpesi. 12. Ācariyo imāni potthakāni sisse sikkhāpesati. Te attanehi uggañhitum nā sakkā.

(b) Translate into Pali :—

1. The king had the monks fed in the hall.
 2. Who will make us learn these old books?
 3. Our friends make us tell many stories.
 4. We shall make him speak the truth.
 5. By what plan did he make his friends deceive you and destroy your happiness?
 6. It is not right for us to make the boy steal the goods of others.
 7. Another man made me get rid of the goods.
 8. If she makes you do these deeds, what will your teacher say?
 9. I shall act as my teacher makes me act.
 10. The thieves divided all the treasure, had a hole dug in the sand, and concealed it.
 11. Do not make your friends tell this circumstance to all persons.
 12. To which men did they have the gold given? can you point them out to me.
-

SECTION XXIII.

182. THE ROOT AS "TO BE."

Present Tense.

	<i>Singular.</i>	<i>Plural.</i>
1.	{ asmi. amhi.	1. { as na. amha.
2.	asi.	2. attha.
3.	atthi.	3. santi.

183. Aorist.

1.	āsim.	1.	āsimha.
2.	āsi.	2.	āsittha.
3.	āsi.	3.	{ āsum. āsimsu.

Note.—It is this aorist that is used with other verbs, as in *agamāsim* (=a + √*gam* + āsim) “I went,” *adāsim* = (a + dā + āsim), “I gave.” In *akāsim*, r of the root is suppressed.

184. Optative.

1. assamī.	1. assāma.
2. assa.	2. assatha.
3. { assa. siyā.	3. { assu. siyum.

185. Imperative.

1. asmi.	1. asma.
2. ahi.	2. attha.
3. atthu.	3. santu.

186. Present Participle—*Santa* and *Samāna*.

N.B.—The conjugation is defective and only the above forms are met with.

187. The initial vowels of the verb are very much affected by sandhi as will be seen in Section xxvii; as—

ko 'si = ko asi, “Who art thou ?”

gato 'mhi = gato amhi, “I am gone,” “I have gone.”

m' āsi = me + āsi, “It was mine.”

188. The third person singular of the present tense *atthi* is often idiomatically used for the plural; as—

puttā me atthi—“I have sons,” lit. “Sons is to me.”

SECTION XXIV.

INDECLINABLE WORDS.

189.

(a) Adverbs.

VOCABULARY XXXI.

Ajja —“to-day.”	Kadā —“When ?”
Aparabhāge —“subsequent-ly.”	Kadāci —“sometimes.”
Antara —“inside,” “within.”	Kaham } —“where ?”
* Api (= pi)—“even,” “though,” “also,” “perhaps.”	Kattha } —“how ?”
Appeva —“perhaps.”	Katham —“why ?”
Ativiya —“very.”	Kim —“indeed.”
* Atha —“then”; “moreover.”	Kuhim —“where ?”
Atra } —“there.”	* Mā —“not” (<i>prohibitive</i>).
Attha } —“there.”	Musā —“falsely.”
Bahi —“outside.”	* Nāma —“namely.”
Cirām —“long.”	Nanu —“so ?”
Divā —“by day.”	* No —“not.”
Ettha —“here.”	Nūna —“surely,” “most like-ly.”
* Eva (= va)—“as,” “like,” “even.”	Orato —“on this side.”
Evam —“thus.”	Pāram —“beyond.”
Hetthā —“under.”	Pāto —“early in the morn-ing.”
* Hi —“indeed,” “on that ac-count.”	Pubbe } —“formerly.”
Hiyyo —“yesterday.”	Pure } —“again.”
Idāni —“now.”	Puna —“again.”
* Iti (= ti)—“namely,” “so.”	Punappunam —“repeated-ly”; “again and again.”
Ito —“hence.”	Rattim —“at night.”
Idha —“here.”	Sadā —“always.”
	Samantā —“around.”

*Sammā—“well,” “thorough-	Tahim—“there.”
ly.”	Tāva } “so long”; “till
Sāyām—“in the evening.”	Tāvatā } then”; “now.”
Tadā—“then.”	Upari—“above.”
Tato—“thence.”	Viya—“like.”
Tatra }	Yato—“whence.”
Tattha }	Yeva=eva or va; “as,”
Tathā—“so,” “like that.”	“like,” “even.”

190. *Note.*—It will be found that the *gen.*, *acc.*, *ins.*, *abl.*, and *loc.* singular of many words are used adverbially; as, *cirassa*, “for a long time,” *atthāya*, “for the purpose of,” “on account of”: *rattim*, “at night,” *sukham*, “happily”; *vegēna*, “speedily”; *tasmā*, “therefore”; *atīte*, “long ago.” (*loc.* of *atito* = (*atī* + *ito*, “gone.”)

EXERCISE XIX.

Let the teacher give out sentences taken from the “First Pāli Course” for translation, introducing the adverbs not marked by asterisks.

191. (b) Prepositions.

VOCABULARY XXXII.

Saha	}—“with.”	Vinā—“without.”
Saddhim		Adhi—“above.”

N.B.—*saha*, *saddhim*, and *vinā* usually govern the Instrumental case, while *adhi* takes the locative; as *tassa mātarā saha*, “with his mother”; *adhi rukkhe*, “above or over the tree.” *Adhi* is generally placed before the word it governs; the three others either before or after. Many adverbs, if used to govern words, can be treated as prepositions and may be called prepositional adverbs, such for instance as those in Section x, page 38.

192. Gerundial Forms used Prepositionally.

There are some gerundial forms in ya which have come to be employed with the force of prepositions.

VOCABULARY XXXIII.

Patthāya —“starting from,” “from,” “since,” [with <i>abl.</i>].	Nissāya —“depending upon,” “on account of,” “through,” [with <i>acc.</i>].
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Ārabbha (= ā + √rabh + ya)—“relating to,” “for,” [with *acc.*].

ILLUSTRATIONS.

1. **Ādito patthāya**, “from the beginning.”
2. **Ito patthāya**—“hence,” “from here.”
3. **Tam nissāya**—“through him.”
4. **Mam ārabbha**—“concerning me.”

VOCABULARY XXXIV.

193. (c) Interjections.

Alam —“enough!” “that will do!”	Bhane —“I say!” “to be sure!” “sir.”
--	---

Vata —“ah!” “oh!” “surely!”	Maññe —“I suppose!” “methinks!”
------------------------------------	--

Handa—“come!” “well-a-

day!”

Je—“sir!” “your honour!”
(respectful).

Sādhū—“well!” “good!”

Ambho —“look here!” “I say!”

Re (=are)—“I say man!” “you fellow” (used disrespectfully).
--

Bhane and **maññe** are *reflective verbs* in the *first person singular* which have come to be used as *interjections*.

194. (d) Special Vocatives as forms of address.

VOCABULARY XXXV.

Amma —“mother,” “madam,” “woman,” “girl.”	Bho —“sir,” “madam.”
Ayya —“sir.”	Bhante ⁴ —“reverend sir,” “your reverence,” “lord.”
Ayyā } —“madam.”	Deva ⁵ —“lord,” “your majesty.”
Ayye ¹ } —“madam.”	Devi ⁶ —“lady,” “your majesty.”
Āvuso ² —“friend,” “brother.”	Tāta —“dear,” “beloved.”
Ayasmā ³ —“venerable sir.”	Samma —“good sir,” “friend.”
Bhadda { —“good wife,”	
Bhadde { “my dear,”	
“good woman.”	

SECTION XXXV.

195.

PREFIXES.

The principal prefixes used in Pāli are the following :—

A (before a consonant)	{ —not; as, <i>akato</i> , “not done”;
An (before a vowel)	{ <i>anāgato</i> (= <i>an+āgato</i>), “not come.”

Abhi—*excessively, intensely, in a superior way, over, towards*; as, *abhijānāti*, “knows well”; *abhibhavati*, “overcomes”; *abhimukho*, “facing.”

Adhi—*over, towards, to*; as, *adhibhāsati*—“speaks to,” *adhibhāsati*, “goes towards”; *adhicittam*—“high thought.”

Anu—*after*; as, *anudhāvati*, “pursues”; *anucaro*, “attendant.”

¹ The forms ending in **e** indicate very respectful forms of the vocative.

² Used by monks of equal standing to each other, or by a superior to an inferior monk.

³ Used by junior monks to seniors.

⁴ Used formerly in addressing Buddha; subsequently in addressing superior monks.

⁵ Used in addressing a king.

⁶ Used in addressing a queen.

Anto—*within*; as, antogharām, “interior of the house.”

Ati—*beyond, exceeding*; as, atikkamati, “goes beyond,” “transgresses”; atisundaro, “very beautiful.”

Apa } —“away,” “off”; as, avaharati, “takes away”; **Ava** } apagacchati, “goes away.”

Ā—“towards,” “to”; as, āgato, “come”; ādāti, “takes”; āpabbatām, “towards the mountain.”

U (before a consonant) { —*over, up*; as, uttarati, “crosses”
Ud (before a vowel) { (= u + tarati); udeti, “goes up,” “rises.”

Upa—“below,” “towards,” “after”; as, uparāja, “viceroy”; upadhāvati, “runs after.”

Bahi—*outside*; as, bahinagaram, “outside the town.”

Du—*bad, difficult*, as, dujjivitām, “hard life”; dujjano, “a bad man”; dukkaro—“difficult to do.”

Ni or **nir** (before a vowel)—*out, away, towards (expressing cessation, freedom, separation, intensity, augmentation)*; as, nigacchati, “goes out”; nibbāyati, “ceases to exist”; ninnādo, “great noise”; nippañño—“unwise”; nirāsāko—“free from desire.”

Ni—*out (expressing removal by extraction or expulsion)*: as, nīharati, “draws out.”

O = **ava**; as, otarati, “descends,” “betakes to.”

Pa—*off, towards (expressing origination, forward direction and intensity)*; as, pakkamati, “starts,” “sets out”; pamuñcati, “emits”; pamajjati, “delays.”

Pāra—*beyond*; as, pāragaṅgam, “beyond the Ganges.”

Pari—*about, around, completely*; as, parigaṇhāti, “surrounds,” “embraces”; pari�ānāti, “knows well.”

Patī (= **pati**)—*against, opposite, in return*; as, patikkhipati, “opposes”; patikaroti, “repairs”; patipūcchati, “asks in return”; patisamo, “equal”; patirūpako, “resembling.”

Sam—*with, completely, well*; as, samharati, “collects”; sam-passati, “sees clearly”; saṅkhato (= sam + khato),

"put together"; *sañjānāti* (= *sām* + *jānāti*), "knows well," "discerns."

Su--well, good; easy : as, *sujāto*, "well-born"; *sukaro*, "easy to do."

Vi--away, different, out, excessively, intensely ; as, *vineti*, "removes"; *vidisā*, "direction away"; *vihetheti*--"annoys much," "harasses"; *vimutti*, "release"; *viravati*, "shouts."

SECTION XXVI.

196.

SUFFIXES.

The following are some useful suffixes :—

Aham "day"; as, *ekāham*, "one day"; *sattāham*, "one week"; *dviham*, "two days."

Attam—state; as *gatattam*, "the state or fact of having gone"; *bālattam*, "the state of being a child," "childhood."

Ādi—"et cetera"; as, *phalapupphādīni*, "fruits, flowers, etc." ; *dārakadārikādayo*, "boys, girls and others."

Bhāva—state; as, *pacitabhāvo*, "state of having been cooked"; *sihabhāvo*, "state of being a lion."

Dā } —time; as, *tadā*, "then"; *ekadā*—"once"; *idāni*,
Dāni } "now."

Dhā—division; as, *dvidhā*, "in two."

Di—like; as *tādi*, "like that," "such."

Disa—like; *mādiso*, "like me"; *tumhādiso*, "like you."

Eyya—deserving, fit for; as, *pabbateyya*, "fit for a mountain."

Ga } —going; as, *hatthago*, "coming into the hand";
} *atigo*, "going beyond"; *pāragū*, "gone across,"
Gū } "accomplished."

Ika—belonging to; as, *kālika*, "belonging to time," "seasonable"; *dvāriko*—"door-keeper"; *nāviko*—"sailor."

Ja—arising from, being born : as, *andajo*, "produced from an egg."

Ji—conquering; as, Māraji, “conquering Māra.”

Ka—agent; as, dāyako, “benefactor.”

Kāra—making; as, bhattakāro, “cook” (lit. “food-maker.”)

Khattum—multiplicative: as, tikkhattum, “thrice.”

Maya—made of; as, dārumaya, “made of wood.”

Mattain—“merely,” “to the amount of”; as, ekamattain, “merely one,” “to the amount of one.”

Mā—“possessing”; as, khantimā, possessing patience.”

Manta—“possessing”; as, khantimanto, “patient.”

Niya—fitness; as, pacaniyo, “fit to be cooked.”

Niya—worthy; as, ramanīyo, “worthy to delight.”

Nām—participial neuter nouns: as, dassanām, “showing”; “appearance.”

Nā—participial feminine abstract nouns: as, desaṇā, “instruction,” “showing”; sevanā. “service,” “following.”

Sadisa—like; as, suvannasadiso, “like gold.”

Tama—superlative (with loc.) as, manussesu pāpatamo, “most wicked among men.”

Tara—comparative (with abl.); mayā pāpataro, “more wicked than I.”

Tā—feminine abstract; as, bālatā, “folly.”

Yām—neuter abstract; as, bālyām (=bāla + yām), “folly”; pañdiccam (=pañdita + yām)—“scholarship,” “learning.” [When ta is followed by ya, the two combine into ee].

Vā—possessing; as, gunavā, “virtuous”; bhagavā—“possessed of majesty,” “worshipful.”

Vanta—possessing; as, gunavanta, “possessing virtue,” bhagavanta, “majestic,” “worshipful.”

SECTION XXVII.

197.

Sandhi.

or

VOWEL AND CONSONANTAL UNION.

The union of a vowel with a vowel, a vowel with a consonant, and in with a vowel or consonant is termed SANDHI, a Pāli word signifying "union." Sandhi may therefore be distinguished as (1) Vowel, (2) as Mixed Sandhi.

198.

I. VOWEL SANDHI.

Vowel sandhi is the union of two vowels, one being at the end of one word and the other at the beginning of the next. The general rule is that one of the vowels has to be elided or the two together have to be differently represented. The following examples will show the nature of the changes that may take place :—

1. na ahosi = nāhosī, "was not."
2. ca api = cāpi, "and though."
3. na atthi = n' atthi, "is not."
4. atha assa = atha 'ssa, "then his."
5. ca ādāya = c' ādāya, "and having taken."
6. atha eko = ath' eko, "then one."
7. tathā eva = tath' eva, "even so."
8. ekena upāyena, = eken' upāyena, "by one plan."
9. idāni assa = idani 'ssa, "now his."
10. pi ete = p' ete, "though they."
11. ko asi = ko 'si, "who art thou ? "
12. yo idha = yo 'dha, "who here."
13. sace aham = sacāham, or sac' āham, "if I."
14. so aham = svāham, "he I," "I myself."

199.

OBSERVATIONS.

- (a) The vowel *a* before a double consonant is written short as in ex. 3, but when *a* and *a* meet and no double consonant

comes after the latter, the combination becomes ā ; as in
ex. 1. Also a + ā = ā, ā + a = ā, and ā + ā = ā.

- (b) The vowel e, coming after, and o, going before, are generally retained ; as in *exs. 6* and *11*.
- (c) When i is followed by a, a is elided ; as in *9*.
- (d) When a is followed by u, a is elided ; as in *8*.
- (e) In *ex. 13* e + a = ā. The loss of e is made up by lengthening a.
- (f) In *ex. 14* we see the vowel o followed by a becoming v. The loss of the long vowel o causes the lengthening of a. Similarly, *ti eva* = *tveva*, "even thus"; *kho assa* = *khvassa*, "indeed to him." The vowel a being before the double consonant ss is not lengthened, having naturally a heavy or lengthened sound. Notice also the following combinations :—

te atthu = *tyatthu*, "let be to thee."

me aham = *myāham*, "to me I."

te aham = *tyāham*, "to thee I."

200.

Iti and adhi.

When *iti* is followed by e, *ti* of *iti* with e becomes ce and the combination icce ; as—

iti etam = *iccatam*, "thus this."

So, *pati* + *āgami* = *paccāgami*, "came back."

If *adhi* is followed by a, *dhi* of *adhi* with a becomes jjha and the combination ajjha ; as—

adhi agamā = *ajjhagamā*, "he went towards."

So, *adhi āvasati* = *ajjhāvasati*, "dwells in or on" ;

adhi oharati = *ajjhорати*, "swallows," "takes down."

201.

D and Dh followed by ya.

When forming verbal bases by adding ya to a root, d + ya = jja and dh + ya = jjha ; as, ✓ *vīd*, "exists" + ya = *vijja*. The usual verbal terminations can then be added to these

bases. \sqrt{pad} , "to happen" + ya = pajja; \sqrt{sidh} , "to prosper" + ya = sijjha; \sqrt{budh} , "to know" + ya = bujjha.

CONSONANTAL INSERTIONS.

202.

[D, M, V, Y, R.]

Sometimes a consonant is inserted between two vowels for the sake of euphony; as—

- (a) D. { tāva eva = tāva deva, "even then," "even now."
koci eva = koci deva, "even any one."
- (b) M. { idha āgato = idha māgato, "arrived here."
esa āha = esa māha, "he said."
añña añña = aññamañña, "other other," i.e.
"each other."
- (c) V. so ut्थāti = so vut्थāti, "he rises."
- (d) Y. { na eva = na yeva, "even not."
na idam = na yidam, "not this."
- (e) R. { puna eva = punareva, "even again."
dhi atthu = dhiratthu, "let shame be."

203. Other consonants viz. N, T, L, are also used as euphonic insertions.

204.

II. MIXED SANDHI.

Mixed sandhi denotes the union of a vowel with a consonant or of in with a vowel or consonant.

(a) A vowel with a consonant.

- (a) In this case the consonant may be doubled; as—
ni gato = niggato, "gone out."
- (b) If the consonant be an aspirate, its non-aspirate form is used in reduplication; as—
ni khipati = nikkipati.
du bhago = dubbhago, "unfortunate."

(c) When **v** is reduplicated **vv** becomes **bb**; as—

du vaco = **dubbaco**, “obstinate.”

ni vānam = **nibbānam**, “going out,” “extinction.”

(b) **çm** followed by a vowel.

(d) When **m̄** is followed by a word beginning with a vowel it turns into **m̄**; as—

evam̄ āha = **evamāha**, “he said so.”

aham̄ eva = **ahameva**, “even I.”

(c) **m̄** followed by **yeva**.

205. When **m̄** is followed by **yeva**, **m̄** with **y** become **ññ**; as—

taññ eva = **taññevara**, “even him.”

tasmiññ yeva = **tasmiññevara**, “even in that.”

sam̄ yutto = **saññutto**, “joined together.”

206. (d) **m̄** followed by **h**.

When **m̄** is followed by **h**, **m̄** with **h** may become **ñh**; as—

evam̄ hi = **evañhi**, “thus indeed.”

207. (e) **m̄** followed by a consonant.

When **m̄** is followed by a consonant in the *five-division letters* it changes to the nasal letter corresponding to that consonant. If the consonant happens to be a nasal itself, it becomes doubled.

E X A M P L E S.

1. (ñ) { **evam̄ kho** = **evañkho**, “thus indeed.”
 { **sam̄ gaho** = **sangaho**, “taking together.”

2. (ñ) { **sam̄ thāpeti** = **sanñthāpeti**, “places well.”
 { **sam̄ thānam** = **sanñthānam**, “good position.”

3. (ñ) { **aham̄ ca** = **abañca**, “and I.”
 { **saccam̄ ca** = **saccañca**, “and truth.”

 { **kim̄ nu** = **kinnu**, “why?”

4. (n) { **aham̄ tam̄** = **ahantam̄**, “I him.”

 { **kim̄ ti** = **kinti**, “namely what.”

 { **dukkham̄ te** = **dukkhan̄ te**, “thy suffering.”

5. (m) { tam pi = tampi, "that also."
 { purisam̄ pi = purisampi, "the man also."

208. (f) m̄ dropped before a consonant.

Sometimes m̄ of the gen. and dat., of the loc., and of the inf. mood, is dropped before a consonant; as,

Buddhānasāsanam̄ = Buddhānam̄ sāsanam̄, "the
 mandate of the Buddhas."
 tasmisare = tasmim̄ sare, "in that lake."
 dātukāmo = dātum̄ kāmo, "desirous to give."

SECTION XXVIII.

209. THE USE OF PARTICLES, ETC. AS EXPLETIVES AND INTENSITIVES.

(a) **Atha**—“and,” “moreover;” as—

(1) Puriso kammam̄ akāsi; atha so mayā saddhim agamāsi—“The man did the work; he then went with me.”

(2) Ath' eko naro—“then one man.”

(b) **Eva** { —“even,” “very,” “quite,” “just,” “only”; as—
Yeva {

(1) **Aham eva** (= aham̄ eva) agamāsi—“even I went.”

(2) **Eth' eva** (= eththa eva) mari—“he died just here.”

(3) **So gantvā'va** (= gantvā̄ eva) pati—“just on going he fell.”

(4) **Imasmim̄ kāle yeva**—“at this very time.”

(5) **Na idān' eva**—“not only now.”

210. *Note.*—The form va without the elision of e may be met with in texts.

221. (c) **Api** (= pi)—“also,” “though,” “even,” “perhaps”; as—

- (1) **Mātā pi tām dātum na sakkoti**—“even the mother is not able to give it.”
- (2) **Pubbe pi**—“formerly also.”
- (3) **Jānanto pi na āroceti**—“though knowing, he does not tell.”
- (4) **Api tumhe mām jānātha**—“perhaps you know me.”
- (5) **Evaṁ sante pi**—“even it being so,” “although it is so.”

212. (d) **Hi**—“for,” “indeed,” “then”; as—

- (1) **So hi bālo hoti**—“for he is a fool,” or “he indeed is a fool.”
- (2) **Tena hi ovādām sunātha**—“then on that account hear the exhortation.”
- (3) **Ko hi nāma so**—“who indeed is he ?”

213. (e) **Kho**—“indeed”; as—

- (1) **Sā kho mama bhaginī hoti**—“she indeed is my sister.”
- (2) **Na kho tam pāpām karohi**—“do not indeed commit that evil.”
- (3) **Evaṁ kho** (= evaṁ kho)—“indeed thus.”

214. (f) **Nāma**—“namely,” “by name,” “such”; “it may be said”; as,

(1) **Brahmadatto nāma rājā ahosi**—“The king was by name Brahmadatta.”

(2) **Evaṁ nāma karohi**—“do such and such,” “do so,” lit. “do namely thus.”

(3) **Ko nāma so**—“who is he ?”

(4) **Appeva nāma so tumhākām sahāyo**—“Perhaps he is your friend,” lit. “Perhaps it may said he is your friend,” or “He your friend perhaps may be called.”

Note.—All the above particles are sometimes so used that they cannot be translated, although the impression they convey as intensitives or expletives may be apparent.

SECTION XXIX.

COMPOUND WORDS.

215. Compound words in Pāli may be put into four general classes—

- I. Appositional.
- II. Adjectival, subdivided into—

- (a) Simple—
 - 1. Qualitative or Attributive.
 - 2. Participial.
- (b) Case-dependent.
- (c) Numeral.
- (d) Mixed.

- III. Collective.
- IV. Adverbial.

Note.—In forming compound words, the inflections of all words except the last are dropped, i.e., the base or short vocative form is used except in the last word. Vowels *may* combine according to Sandhi rules; as, gāma + anta = gāmanta, “end of the village.”

216. I. Appositional :—

- 1. Brahmadattarājā—“the king Brahmadatta.”
- 2. Rādhasahāyo—“the friend named Rādha.”
- 3. Videharattham—“the kingdom Videha.”

217. II. Adjectival :—

(a) Simple.

- | | |
|-------------|--|
| (a) Simple. | <div style="display: flex; justify-content: space-between;"> <div style="flex: 1;"> Panditapuriso—“a clever man.”
 Madhuraphalam—“sweet fruit.”
 Gatahatthī—“the elephant that has gone.”
 Gacchantapuriso—“the man who is going.” </div> </div> |
|-------------|--|

	Manussagharam—“house of or for a man.”
(b) Case-dependent.	Corabhayaṁ—“fear from a thief.”
	Rājaputto—“son of the king.”
	Purisakato—“done by the man.”
	1. tilokam—“three worlds” (= tayā lokā).
	2. pañcasilam—“five precepts” (=pañca silāni).
(c) Numeral.	

Note.—The numeral compound, it will be noticed, takes the form of a neuter in ī.

(d) Mixed.

218. III. Collective.

	1. Daļhagahitasigālo—“the jackal which was firmly held” [= daļham (adv.) + gahita (p.p.p.) + sigālo].
	2. Corachinnahatthapuriso—“a man whose hand has been cut by a thief,” lit. “thief-cut-hand man.”
	1. Hatthiassam—“horse and elephant (= hatthī ca + asso ca).
	2. Devamanussā—“gods and men” (= devā ca + manussā ca).
	3. Sāriputtamoggallānā — Sāriputta and Moggallānā (= Sāriputta ca + Moggallāno ca).

Note.—If nouns of different genders are joined, the masc. by preference is put last; as, dāsi ca dāso ca = dāsīdāsam, “slavewoman and slave.” The neuter form in ī is usually employed when the nouns joined are to be viewed as separate; the pl. masc. form in ā when the nouns are viewed in combination. The rule is not a fixed one.

219. IV. Adverbial.

- 1. **Upanagaram**—“near the town.”
- 2. **Yāvajīvam**—“as long as life lasts.”
- 3. **Yathābalam**—“according to one’s strength.”

Note.—Adverbial compounds generally take the form of the singular accusative in **m**. The *abl.* form is optionally used at times; as **yathārucim** or **yathāruciya**, “at will,” “as one likes”; **kimkāraṇā**, “for what reason?”

EXERCISE XX.

(a) Resolve the following compound words, stating to what class each belongs:—

- | | | |
|-----------------------|--------------------|--------------------------------|
| 1. Candasuriyā. | 2. Pacāmittadoso. | 3. Dūtavacanam. |
| 4. Itthisaññāya. | 5. Pitāputtā. | 6. Mahāpuriso. |
| Buddhasāsanam. | 8. Catusaccam. | 9. Luddapaharitasa-
kuṇo. |
| 10. Itthikatakammam. | 11. Yathāsukham. | 12. Madhurambo. |
| 13. Solasavassam. | 14. Pāragaṅgam. | 15. Rājapesitadūtassa. |
| 18. Bārāṇasinaagaraṁ. | 19. Kīlantadārakā. | 20. Vaddha-
kichinnarukkho. |

(b) Form into compounds:—

1. The boy’s father.
2. The river Ganges.
3. Hand and foot.
4. Two lives.
5. According to deed.
6. The deed done by Rāma.
7. Eight points of the compass.
8. The friend who is eating.
9. The king’s happiness.
10. Honey and fire-wood.
11. All the elephants.
12. The king seated in a chariot.
13. A long beard.
14. According to the law.
15. A lion and a lioness.
16. The lion killed in the wood.
17. Fear of death.
18. King Death.
19. The thieves brought by the minister.
20. A father’s word.
21. Happiness and suffering.

SOME USEFUL PHRASES.

220. (A) The following phrases recur very frequently:—

- (a) Vāsām kappeti—"resides"; lit. "establishes dwelling."
- (b) Rajjām kāreti—"rules"; lit. "causes the rule to be done." Rajjām kāresi, "ruled"; rajjām kārente, "while ruling."
- (c) Kālām karoti—"dies"; lit. "does time." Kālām akāsi, "died"; kālām katvā or kālaikatvā, "having died."
- (d) Etad ahosi—"thinks thus," lit. "this was" [= eta, base of esa, "this" + d (euphonic) + ahosi]. Tassa etad ahosi, "he thought thus," lit. "this was to him."
- (e) Evam sante—"it being so." [Sante loc. abs. of santo "being."]

221. (B) COGNATE FORMS, that is forms in which the noun and verbs express a similar idea, are often found; as—

- (a) Ravaṁ ravati—"cries"; lit. "cries a cry."
- (b) Vassitām vassati—"shouts"; lit. "shouts a shout."
- (c) Kasim kasati—"ploughs"; lit. "ploughs ploughing."
- (d) Gulikilām kīlati—"plays at ball"; lit. "plays ball play."

NOTE ON THE PASSIVE VOICE.

222. The Passive base to which the usual personal terminations of the different moods and tenses may be added, is formed by the sign ya, either (a) preceded or (b) not preceded by the *connecting vowel i*; as,

- (a) ✓pac "to cook" + i + ya + ti = paciyati, "is cooked."
✓kar, "to do" + i + ya + ti = kariyati, "is done."
✓kath, "to speak" + i + ya + ti = kathiyati, "is spoken."
- (b) ✓sū, "to hear" + ya + ti = sūyati, "is heard."
✓nī, "to lead" + ya + ti = nīyati, "is led."
✓jī, "to conquer" + ya + ti = jīyati, "is conquered."

pa + √ñā, "to know" + ya + ti = paññāyati, "is known."

223. The ya may be assimilated to the previous consonant; as,
 √muc, "to free" + ya + ti = muccati, "is freed."
 √han, "to strike" + ya + ti = hanñati, "is struck."

224. Roots in *d* and *dh* change according to the principle of art. 202 of Sandhi; as,
 √bhid, "to break" + ya + ti = bhijjati, "is broken."
 √khād, "to eat" + ya + ti = khajjati, "is eaten."
 √budh, "to know" + ya + ti = bujjhati, "is known."
 √badh, "to tie" + ya + ti = bajjhati, "is tied."

225. Some variations from the usual form may be met with as,
 √vah, "to carry" + ya + ti = vuyhati, "is carried."
 √vac, "to say" + ya + ti = vuccati, "is said."

N.B.—The *Passive base* in the above examples are the forms without *ti*: as, paciya, kariya, etc. They can be conjugated in the usual way.

EXPLANATION OF A SHORT TEXT.

A Sandy Journey.

(1) Atite Kāsiratthe Bārāṇasiyām Brahmadatte rajjām kārente Bodhisatto Satthavāhakule nibbattitvā vāyappatto pañcahi sakatasatehi vanijjam karonto vicarati.

Atite]. "Long ago," *advl loc.* of atito = ati, prefix of excess + ito, *p.p.p.* of √i, "to go"; i of ati followed by i of ito, combine into ī.

Kāsiratthe]. "In the Kāsi kingdom," "in the kingdom of the Kāsi people," *loc. s.* of the *appositional compound* Kāsiratthām = Kāsi + ratthām.

Bārāṇasiyam]. "In Benares," *loc. of* Bārāṇasī (*f.*), "Benares." The town was so named after the small

rivers Vāraṇa and Asi, at the confluence of which, near the Ganges, it formerly stood.

Brahmadatte]. *Loc. absolute* of **Brahmadatto**, a king's name used with the participle kārente.

Rajjaiṁ]. “Rule,” *acc. s. nent.* governed by kārente. ✓raj + suffix yaiṁ = rajjaiṁ.

Kārente]. *Present part., loc. s. abs.* of kāreti, “does,” “causes to do.” **Brahmadatte rajjaiṁ kārente** (*loc. abs. construction*)—“while Brahmadatta was ruling,” lit. “Brahmadatta doing rule” See art. 126.

Bodhisatto]. “The Bodhisat,” i.e. “one who is destined to be a Buddha,” *nom.* to nibbattitvā and vicarati. Bodhi (*f.*), “supernatural knowledge,” “the knowledge such as is possessed by a Buddha.” Satto, “being.”

Satthavāhakule]. “In the family of a caravan chief,” lit. “in the family of one conveying a caravan,” *loc. s.* of the *case-dependent compound* satthavāhakulam = sattha (*m.*), “caravan” + vāha (*m.*), “leader” + kulam, “family,” “a good or noble family.”

Nabbattitvā]. *ger.* of nibbattati, “springs up,” “arises,” “is born,” having for its subject Bodhisatto and connected with vicarati.

Vayappatto]. “Come of age,” lit. “reached age” = vaya “age” + patto, *p.p.p.* of pāpuṇāti, “attains.” Patto is made up of the prefix pa + ✓āp, “to get” + to sign of the *p.p.p.*; p of the root changes to t in virtue of t of to. The gerund hutvā, “being” may be taken as understood with vayappatto. **Vayappatto hutvā**, “having attained to age,” lit. “being arrived at age.” The compound is a *case-dependent* one as it is equal to vayaiṁ (*acc.*) patto.

Pañcahi]. “By means of five,” “with five,” *ins.* or *abl.* of pañca, qualifying sakatasatehi.

Sakatāsatēhi]. "By or with a hundred carts," *ins.* or *abl.* of the numeral compound **sakatāsatam**, "100 carts" = **sakaṭa** (*n.*), "cart" + **satam**, "100."

Vanijjai]. "Trade," "merchandise," *acc. s.* of **vanijjā** (*f.*), "trade," governed by **karonto**.

Karonto]. "Doing," "carrying on," *pres. part.* of **karoti**, "does," describing Bodhisatto.

Vicarati]. "Goes about," *pres. indl.* 3rd *p. s.* agreeing with Bodhisatto.

TRANSLATION.—Long ago, while Brahmadatta was ruling in Benares in the Kāsi kingdom, the Bodhisat was born in the family of a caravan leader and, on having come to age, went about with 500 carts, carrying on trade.

(2) So ekadā marukantāram paṭipajji. Tasmiṁ kantāre sukhumavālikā muṭṭhinā gahitā hatthe na titṭhati. Sā suriy' uggamanato patṭhāya angārarāsi viya unhā hoti. Na sakkā akkamitūm.

So]. "He," *personal pronoun*, 3rd *p. s.*, having for its antecedent Bodhisatto, *nom.* to **paṭipajji**.

Ekadā]. "Once," "at one time," *adv.* = **eka**, "one" + **dā**, adverbial suffix of time.

Marukantāram]. "Sandy wilderness," a compound attributive noun *s. acc.* governed by **paṭipajji** = **maru** (*m.*), "sandy desert" + **kantāram**, *acc.* of **kantāro**, "wilderness."

Paṭipajji]. "Entered upon," 3rd *s. aor.* of **paṭipajjati** = **paṭi**, prefix, "upon," "towards" + **pad** + **ya** (a suffix sometimes added to roots to form the transitive or intransitive verbal base) + **ti**,

Tasmiṁ]. "In that," *loc. s. masc.* of **so**, qualifying **kantāre**.

Kantāre]. "In wilderness," *loc. s.* of **kantāro**.

Sukhumavālikā]. "The fine sand," *fem. attributive compound*, *nom.* to **titṭhati** = **sukhuma**, "fine" + **vālikā**, (*f.*) "sand."

Mutṭhinā]. “By the fist,” “by the hand,” *inst. s.* of **mutṭhi** (*m.*), “hand,” “fist.”

Gahitā]. “Held,” “caught,” *fem. p.p.p.* qualifying **vālikā**.

Na]. “Not,” adverb, modifying **titthati**.

Titthati]. “Remains.” **Tittha** is the reduplicated or augmented base of the $\sqrt{\text{thā}}$.

Suriy' uggamanato]. “From the rising of the sun” = **suriya** (*m.*), “sun” + **uggamanato**, *abl. s.* of **uggamanam**, participial noun, “rising” = **u** + **gama** + **nam**. After **u**, **g** is reduplicated; **nam**, suffix, forming participial nouns declined like **gharam**; **to**, as a sign of the *abl.*, is very often used instead of **smā**.

Patthāya]. “Starting from,” “beginning from,” “from,” *ger.* of **patthāti**, “starts,” “goes off” = **pa** + $\sqrt{\text{thā}}$, “to stand” + **ti**; **pa** (*prefix*), “off,” “towards”; **th** is reduplicated by its non-aspirate **t** after **pa**. See art. 193.

Angārarāsi]. “A heap of embers,” *masc. case-dependent compound*, *3rd s. nom.* dependent on **viya** = **angāra** (*m.*), “embers” + **rāsi** (*m.*), “heap.”

Viya]. “Like.” **Viya** takes the *nom.* case with it.

Uṇhā]. “Hot,” *fem. adj.* qualifying **vālikā** (*understood*).

Hoti]. “Is,” *3rd pers. s. pres.* of $\sqrt{\text{hū}}$, “to be.”

Na]. “Not,” *adverb* modifying **sakkā**.

Sakkā]. “Able,” “possible,” an uninflected word governing the *inf.* A word such as **manussehi** is understood. “It was impossible for men to go over it.” See art. 42 (b).

Atikkamitum]. “To step on,” “to go over,” *inf.* of **atikkamati**, “steps on,” &c. = **ati** + **kamati** (= **gamati**). The prefix **ati** expresses “over,” “beyond.” The form **kamati** is never used by itself; **k** is reduplicated after **ati**. There are three similar roots in **Pāli** for “to go,” viz. **kam**, **gam**, and **kham**. The latter is found in **nikkhamati**, “departs.”

TRANSLATION.—One time he entered a sandy wilderness. The sand in that wilderness, on being held in the hand, would not remain (lit. ‘does not remain’). From sunrise, it was (lit. “is”) hot like a heap of embers. It was impossible to go over it.

(3) Tasmā tam paṭipajjantā chāyāya nisinnā divasam
khepetvā atthaṅgate suriye sāyamāsam bhuñjitvā bhūmiyā
sītalāya jātāya sakaṭāni yojetvā gacchanti:

Tasmā]. “Therefore,” *advl. abl.* of so.

Tam]. “It,” *pron., neut., 3rd s. acc.*, having for its antecedent *kantāram*.

Patipajjantā]. “Those entering it,” “those going on it,” *pres. part., 3rd pers., pl., masc.*, of *paṭipajjati*. The participle itself is here used substantively instead of *paṭipajjantā purisā*.

Chāyāya]. “In the shade,” *loc. s. of chāyā (f.)*, “shade,” dependent on *nisinnā*.

Nisinnā (hutvā). “Being seated,” *p.p.p.*, of *nisidati*, “sits,” *masc. pl., nom. case referring to paṭipajjantā*. Verbs with roots in d often form the *p.p.p.* by means of nn.

Divasam]. “Day,” *acc. s. of divaso (m.)*, “day,” governed by *khepetvā*.

Khepetvā]. “Having passed,” “passing,” *ger. of khepeti*, “passes,” “causes to spend,” having for its subject *paṭipajjantā* and connected with the finite verb *gacchahti*; ✓*kip*.

Atthaṅgate]. “Having disappeared,” “gone out of sight,” “having set,” a compound phrase = **atthañgate**, *acc. s. of attha (n.)*, “disappearance” + gate, *loc. abs. s., of gato p.p.p. of ✓gam*, “to go.”

Suriye] “sun,” *loc. abs., s., of suriyo (m.)*, “sun.” **Atthañgate suriye**—“when the sun set.” See art. 126.

Sāyamāsam]. “Dinner,” “evening meal” = *sāya*, *(m.)* “evening” + m (*euphonic*) + āso from *āsā* (*f.*), “desire”; lit. “the evening’s desire”; *acc. s. governed by bhuñjitvā*

Bhuñjitvā]. "Having eaten," "ger. of bhuñjati connecting gacchanti with patipajjantā. Bhuñjati is one of those verbs that forms its base (here bhuñja) by first augmenting the last consonant of the root by its corresponding nasal letter before adding a; as √bhuj—base bhuñj + a = bhuñja.

Bhūmiyā]. "The ground," loc. s. abs. of bhūmi (f.), "the ground."

Sitalāya]. "Cool," fem. adj., qualifying bhūmiyā.

Jātāya]. "Become," loc. s. abs. fem. of jāto, p.p.p. of jāyati, "becomes," used with bhūmiyā. Bhūmiyā sitalāya, jātāya—"When the ground became cool." √jā, "to be born," "to beget," "to become."

Sakatāni]. "Carts," acc. pl. of sakatām (n.), "cart," governed by yojetvā.

Yojetvā]. "Having yoked," ger. of yojeti, "yokes." √yuj.

Gacchanti]. "Go," 3rd pers. pl., pres., of gacchati, "goes," agreeing with its nom. patipajjantā. Gacchanti is the historic present tense for gacchimsu, "went," √gach + ya = base, gaccha.

TRANSLATION.—Therefore those entering it passed the day seated in the shade and, when the sun set, cooked their evening meal, and, on the ground becoming cool, yoked the carts and went on.

(4) Samuddagamanasadisam eva gamanām hoti. Thalaniyāmako nāma tārakasaññāya satthām tāreti.

Samuddagamanasadisam eva] = Samuddagamanasadisam eva, since m followed by a vowel becomes m [art. 204(d)]

Samuddagamanasadisām]. "Like going on the ocean," "like an ocean journey" = samudda (m.), "ocean" + gamana (neut. part. noun), "going," "journey" + sadisām, neut. of sadisa, "like." The whole compound, which is a mixed one, being participial and case-dependent, is in the neuter nom. qualifying gamanām and used predicatively with hoti.

Eva]—“Even,” *intensitive adv.* modifying *samuddagamanasādisain*.

Gamanām]. “Going,” “journey,” *neut. part. noun., nom.* to *hoti*.

Hoti]. “Is,” *3rd pers. s. pres.* of *✓hū*, “to be,” agreeing with its subject *gamanam*.

Thalaniyāmako]. “Land guide,” “land pilot,” a *case-dependent compound noun*, *3rd pers. s., nom.* to *tāreti* = *thalā* (*m.*), “ground.” “land” + *niyāmako*, “guide.”

Nāma]. “Namely,” *expletive* used with *thalaniyāmako*.

Tārakasaññāya]. “By star sign,” “by indication of the stars” = *tāraka* base of *tārakā* (*f.*) “star” + *saññāya*, *ins. s. of saññā* (*f.*), “sign.” The compound is *case-dependent* = *tārakāhi saññāya*, “by indication by means of stars.”

Satthaim]. “Caravan,” “a body of merchants travelling together,” *acc. s. of sattho*, “caravan,” governed by *tāreti*.

Tāreti]. “Causes to cross,” “takes across,” “transports,” *3rd s. historical pres!* *causative* of *tarati*, “crosses,” agreeing with its *nom. thalaniyāmako*. Its second *acc.* is *kantārain* (understood).

TRANSLATION.—The journey was just like an ocean journey. A land pilot took (lit. ‘takes’) the caravan across (the wilderness) by his knowledge of the stars (lit. ‘by star intimation’).

PROSODY.

There are various kinds of measures in Pāli poetry. One that is extensively found is the *VATTA* measure. In order to understand how it is used, the following observations about short and long vowels should be noted.

SHORT AND LONG VOWELS.

- (a) The short vowels are a, i, u.
- (b) The long vowels are ā, ī, ū, e, o.
- (c) A long vowel is twice the quantity or length of a short vowel.
- (d) The vowel before m is long. Accordingly in the word **gharāīm**, the syllable rāīm is long.
- (e) The vowel before a double consonant is long as in the word **rukkhām**. Here the syllable ruk must be considered long.
- (f) A short vowel or syllable is denoted by the sign \smile ; as **mūñī**.
- (g) A long vowel or syllable is denoted by the sign — ;
— — — \smile —
as **rukkhā**, **pāñjī tam**.
- (h) For the sake of the metre or measure a short vowel may be lengthened or a long vowel shortened.

THE VATTA STANZA.

The Vatta stanza consists usually of four lines or four quarter-verses. Each line or quarter-verse has generally eight syllables. The syllables are divided into four parts, the two extreme ones are *free*, i.e. either short or long; the other six are divided into two seats or feet of three syllables each. Sometimes an extra half stanza is added as in example 3 below.

EXAMPLES.

- (1) Sip | pasamām | dhanām nat | thi;
 — — — — — — — —
 sip | pām corā | na ganhan | ti;
 — — — — — — — —
 i | dha loke | sippam mit | tam
 — — — — — — — —
 pa | raloke | sukhāva | ham.

(2) A | seva nā | ca bālā | nām
pān | dītānañ | ca seva | nā
pū | jā ca pū | janīyā | nām
e | tām māngā | lamutta | mām.
(3) A | vijjāaṇ | dākosa | mhi
sat | te tāñhā | jalambu | je
ta | m hā | thānā | nikkhāme | si
de | sanāñā | nateja | sā;
e | tēna | sac | cavace | na
ho | tu | me ja | yamāngā | lām.

THE SECOND SEATS.

The distinguishing character of the Vatta measure is that either the foot $\text{U} - \text{U}$ or $\text{U} - \text{—}$ must be used in the *second* seat of the *second* and *fourth* quarter-verses as underlined in the above examples. Generally $\text{U} - \text{U}$ is found in both those seats. The other two seats are free, i.e. any trisyllabic foot may be used.

THE FIRST SEATS.

In the first seat of all the quarter-verses, and foot except $\text{U} \text{ U} \text{ U}$ or $\text{U} \text{ U} -$ may be used, but this rule is not strictly observed as we find in the first seat of the first example given above. In order to make the metre perfect, we find the reading

sippām samām instead of sippasamām.

VOCABULARY.

PART I. PALLI—ENGLISH.

A

Aggi (<i>m.</i>)—“fire.”	Addasa (<i>aor.</i>)—“saw.”
Ajja (<i>adv.</i>)—“to-day.”	Adāsi } (<i>aor.</i> of $\sqrt{dā}$)— Adāsum }
Anña (<i>pronl. adj.</i>)—“other.”	“gave.”
Atavī (<i>f.</i>)—“forest.”	Antare (<i>advt. loc.</i>)—“within.”
Attāsi (<i>aor. of</i> $\sqrt{\text{thā}}$)— “stood,” “remained.”	Amacca (<i>m.</i>)—“minister,” “officer of state.”
Attāsimhā (<i>aor. of</i> $\sqrt{\text{thā}}$)— “we stood,” “we remained.”	Amba (<i>m.</i>)—“mango.”
Attī (<i>n.</i>)—“bone.”	Ayam—“this,” “he.”
Attano (<i>gen.</i>)—“of self,” “own.”	Araññam—“forest.”
Attā (<i>n.</i>)—“self.”	avidūre (<i>advl. loc.</i>)—“not far.”
Adamsu (<i>aor. of</i> $\sqrt{dā}$)—“they gave.”	Assa (<i>m.</i>)—“horse.”
	Aham—“I.”

Ā

Āgata (<i>p.p.p.</i>)—“come.”	Āpana (<i>m.</i>)—“market,” “shop.”
Āgacchati—“comes,” “ar- rives.”	Āmanteti—“calls,” “address- es.”
Ācariya (<i>m.</i>)—“teacher.”	Āruhati—“mounts,” “as- cends.”
Ācikkhati—“tells,” “inti- mates.”	Āroceti—“tells,” “intimates.”
Ānā (<i>f.</i>)—“order,” “com- mand.”	Āvāta (<i>m.</i>)—“pit.”

Āsanām—“seat.”	Āharāpeti—“causes to bring,”
Āha—“said.”	“causes to fetch.”
Āharati—“brings,” “fetches.”	Āhara (<i>m.</i>)—“food.”

I

Icchati—“wishes.”	Iddhi (<i>f.</i>)—“miraculous power.”
Icchā (<i>f.</i>)—“wish.”	
Itthī (<i>f.</i>)—“woman.”	Ime (<i>pl.</i> of ayām)—“these.”
Idāni (<i>adv.</i>)—“now.”	

U

Uggaṇhāti—“acquires.”	Upasāṅkamati—“approaches.”
Ucchu (<i>m.</i>)—“sugar-cane.”	Uppajjati—“arises,” “springs up.”
Udāhu (<i>conj.</i>)—“or.”	
Upāya (<i>m.</i>)—“means,” “way.”	Ubho (<i>m., f., n.</i>)—“both.”
Uparājā (<i>m.</i>)—“viceroy.”	Usu (<i>m. or f.</i>)—“arrow.”

E

Eka—“one.”	Ete (<i>pl.</i> of eso)—“these,”
Ekissā (<i>fem. of eka</i>)—“of one,” etc. [See Gr.]	“they.”

O

Otarati—“comes down,” “descends.”	Ovadati—“admonishes,” “instructs.”
Oloketi—“looks,” “beholds.”	Ovāda (<i>m.</i>)—“admonition.”

K

Kata (<i>p.p.p.</i>)—“done.” ✓kar.	Kappeti—“does.”
Katheti—“tells,” “relates.”	Kammām—“work,” “deed.”

Kātum (*inf.*) "to do." ✓**kar.**
Kāraṇam—"matter," "circumstance," "occurrence."
Kināti—"buys."
Kilati—"plays."
Kilā (*f.*)—"play," "sport."
Kumāri—"princess."

Kusala—"good," "virtuous."
Kenaci (*gen.* of **koci**)—"by anyone." [See **koci** in Gr.]
Ko—"who," "what?"
Koci—"anyone," "whoever."
Koti (*f.*)—"end," "extremity."
Kutthi (*m.*)—"leper."

Kh

Khaṇati—"digs."
Khanti (*f.*) "patience."

Khettam—"field."

G

Gacchati—"goes."
Gacchāpeti—"causes to go."
Gāngā (*f.*) "the Ganges."
Gantum (*inf.* of ✓**gam**)—"to go." ["having gone."
Gantvā (*ger.* of ✓**gam**)—"Gahapati" (*m.*)—"householder."

Gaheti—"takes," "seizes."
Gāma (*m.*)—"village."
Gilāna—"sick."
Guhā (*f.*)—"cave."
Gona (*m.*)—"bullock," "cow."
Gopako (*m.*)—"keeper."
Gopāla—"cowherd."

Gh

Ghantā (*f.*)—"bell."

Ghora—"dreadful," "fearful."

C

Ca (*conj.*)—"and."
Cāti (*f.*)—"pot," "vessel."
Catasso (*f.*) }
Cattāri (*n.*) }—"four."
Cattāro (*m.*) }
Catu (*base.*) }
Canda (*m.*)—"moon."
Citakā (*f.*)—"funeral pile."

Cintayati }—"thinks."
Cinteti }
Ce (*conj.*)—"if."
Cetiyam—"shrine," "pagoda."
Cora (*m.*)—"thief."
Corāpeti—"causes to steal."
Coreti—"steals." ✓**cur.**

Ch

Chaddeti —“ gets rid of,” “ dis-	Chinna (p. p. p.)—“ cut, ”
cards.”	“ severed.” ✓ chid.

J

Janapadam —“ district.”	Jālā (f.)—“ flame.”
Jānāti —“ knows.”	Jivitām —“ life.”
Jānāpeti —“ causes to know.”	Jeti —“ conquers.”

T

Tajjeti —“ frightens.”	Tvam —“ thou.”
Tandula (m.)—“ rice.”	Titthati —“ stands,” “remains,”
Tattha (<i>adv.</i>)—“ there.”	“ is established.”
Tathā (<i>adv.</i>)—“ so,” “ like	Tini (n.)—“ three.”
that.”	Tittaka —“ bitter.”
Tadā (<i>adv.</i>)—“ then.”	Tisso (f.)—“ three.”
Tayo (m.)—“ three.”	Tumhe —“ you.”
Taruṇa —“ fresh,” “ young.”	Te —“ thine,” “ they,” etc. [See
Tāva (<i>adv.</i>)—“ till,” “ then.”	tvām and so in GR.]
Ti (<i>sign of narration</i>)—“ that,”	
“ namely.”	

D

Dasa —“ ten.”	Dāsi (f.)—“ female slave,”
Dassāmi (<i>fut. of</i> ✓ dā)—“ I	“ bondwoman.”
shall give.”	
	[out.]
Dasseti —“ shows.” “ points	Dāsa (m.)—“ male slave,”
Dāpeti —“ causes to give.”	“ bondman.”
Dāraka (m.)—“ boy.”	Disā (f.)—“ cardinal point.”
Dārikā (f.)—“ girl.”	Disvā (<i>ger.</i>)—“ having seen.”
Dāru (n.)—“ fire-wood,” “ fire-	✓ dis.
stick.”	Dīgha —“ long.”
	Dukkha —“ painful ”

Dukkham—“ pain,” “ suffer-
ing.” [“ emissary.”]
Dūta (m.)—“ messenger,”
Devi (f.)—“ queen.”

Deseti—“ instructs.”
Dvi }—“ two.” [See Gr.]
Dve }—“ two.”
Dosa—“ fault,” “ hatred.”

Dh

Dhanam—“ wealth.”
Dhanu (n.)—“ bow.”
Dhammain—“ law,” “ truth,”
“ the Scriptures.”

Dhitā (f.)—“ daughter.”
Dhenu (f.) “ cow.”
Dhovati—“ washes.”

N

Nam (=tam)—“ him,” “ that,”
etc. [See so in Gr.]
Na (adv.)—“ not.”
Nagaram—“ town.”
Nadi (f.)—“ river.”
Nāmain—“ name.”
Nāvā (f.)—“ boat.”
Nāvika (m.)—“ boatman.”
Nidahati—“ conceals.”

Nipajjati—“ lies down.”
Nivesanam—“ abode,” “ dwell-
ing.”
Nisidati—“ sits.”
Nu (*interrogative particle*)—“ is
it ? ” “ so ? ”
Neti—“ leads,” “ takes,”
“ brings.”

P

Pakkamati—“ goes off,” “ de-
parts.”
Pakkosati—“ calls,” “ sum-
mons.”
Pacati—“ cooks.”
Pacāmitta (m.)—“ enemy.”
Pacita (p.p.p.)—“ cooked.”
Paceti—“ drives.”
Paccari (f.)—“ raft.”
Pacchato (adv. and prep.)—
“ after,” “ behind.”

Pacchi (f.)—“ basket.”
Pañha (m.)—“ question.”
Pandita (m.)—“ Pandit,”
“ Sage.” [“ clever.”]
Pandita (adj.)—“ w i s e,”
Patvā (ger.)—“ having at-
tained,” “ having reached.”
Padesa (m.)—“ place,” “ spot.”
Pana (conj.)—“ but.”
Parājita (p.p.p.)—“ con-
quered.”

Parājeti—“ conquers.”

Pavisati—“ enters.”

Passati—“ sees.”

Pasu (*m.*)—“ goat.”

Paharita (*p.p.p.*)—“ struck.”

Paharati—“ strikes.”

Pahiṇati—“ sends.”

Pātarāsa (*m.*)—“ breakfast.”

Pāniyam—“ water.”

Pāpa—“ evil,” “ wicked.”

Pāpuṇāti—“ gets,” “ attains,”
“ reaches.”

Pāram (*adv., prep., and noun*)
—“ beyond.”

Pāsāna (*m.*)—“ rock.”

Pāsāda (*m.*)—“ palace.”

Pitā (*m.*)—“ father.”

Pitu (*gen., dut., and base of
pita*)—“ father’s,” etc.

Pidahati—“ closes,” “ shuts.”

Pivati—“ drinks.”

Piti (*f.*)—“ joy.”

Pucchati—“ asks.”

Putta (*m.*)—“ son.” [front.]

Purato (*adv. and prep.*)—“ in.”

Purāṇa—“ old,” “ ancient.”

Purisa (*m.*)—“ man.”

Purohita (*m.*)—“ private chap-
lain,” “ a king’s private ad-
viser.”

Pesita (*p.p.p.*)—“ sent.”

Pesati—“ sends.”

Potthaka (*m. or n.*)—“ book,”
“ treatise.”

Ph

Pharusa—“ harsh.”

Phalam—“ fruit.”

B

Bandhati—“ ties.”

Bahu—“ many,” “ much.”

Bārāṇasi (*f.*)—“ Benares.”

Bāla (*adj.*)—“ foolish.”

Bālatā (*f.*)—“ folly.”

Buddha (*m.*)—“ Buddha.”

Brāhmaṇa (*m.*)—“ Brāhmin.”

Brāhmaṇī (*f.*)—Brāhmin’s
wife.”

Bh

Bhagini (*f.*)—“ sister.” [ty.]

Bhāndam—“ goods,” “ proper-

Bhāndikā (*f.*)—“ bundle.”

Bhattam—“ rice.”

Bhattakāra (*m.*)—“ cook.”

Bhattā (*m.*)—“ husband.”

Bhavati—“ is.”

Bhātā (*m.*)—“ brother.”

Bālisika (*m.*)—“ fisherman.”

Bāhire (*adv.*)—“ outside.”

Bhikkhavo (*pl. of bhikkhu*)—
“monks.”

Bhikkhu (*m.*)—“monk.”

Bhikkuni (*f.*)—“nun.”

Bhisi (*f.*)—“nat.”

Bhuñjati—“eats.”

Bhuñjapeti—“causes to eat.”

Bhūmi (*f.*)—“earth.”

Bheri (*f.*)—“drum.”

Bhojeti—“feeds.”

M

Magga (*m.*)—“road.”

Majjhām—“middle.”

Mañcaka (*m.*)—“bed,” “cot.”

Manī (*m.*)—“ruby,” “gem.”

Madhura—“sweet.”

Manussa (*m.*)—“man.”

Mamsain—“flesh.”

Mayam—“we.”

Maranain—“death.”

Marati—“dies.”

Mahanta—“large,” “big.”

Mahā (*indecl.*)—“great.”

Mahārājā—“emperor,” “over-lord.” [*“not.”*]

Mā (*prohibitive particle*)—

Mātāpitā—“parents.”

Mātā—“mother.”

Māreti—“kills.”

Mukham—“mouth,” “face,” “entrance.”

Mettā (*f.*)—“friendship,” “love.”

Moceti—“sets free,” “releases.”

Y

Yathā (*adv.*)—“as.”

Yathāsukham (*advl. comp.*)—
“according to one’s wish,”
“at pleasure.”

Yadā (*adv.*)—“when.”

Yāva (*adv.*)—“until.”

Yāgul (*m.*)—“rice gruel,”
“porridge.”

Yācati—“asks.”

Yāti—“goes.”

Yogi (*m.*)—“ascetic.”

R

Rakkhati—“keeps,” “guards.”

Rajju (*f.*)—“rope,” “string.”

Ratt̄ham—“kingdom.”

Ratti (*f.*)—“night.” [*riāge.*]

Ratha (*m.*)—“chariot,” “car-

Rasa (*m.*)—“juice.”

Rājā (*m.*)—“king.”

Rāma (*m.*)—“Rāma.”

Rāsi (*m.*)—“heap.”

Rukkha (*m.*)—“tree.”

L

Labhati—“gets.”
Lāpu (n.)—“pumpkin.”

Lilhā (f.)—“grace.”
Ludda (m.)—“hunter.”

V

Vacanam—“speech,” “word.”
Vañceti—“deceives,” “eludes.”
Vā (conj.)—“or.”
Vādeti—“sounds.”
Vāreti—“restrains,” “checks.”
Vāsa (m.)—“residence.”
Vattati—“is right.”
Vaddhaki (m.)—“carpenter.”
Vatthu (n.)—“story.”
Vadati—“says,” “tells.”
Vadhati—“kills.”
Vasati—“dwells.”

Vasāpeti—“causes to dwell.”
Vassa—“year.”
Vikkināti—“sells.”
Vijahati—“forsakes,” “abandons.”
Vinā (prep.)—“without.”
Viriyam—“energy.”
Vejja (m.)—“physician,”
“doctor.”
Vithi (f.)—“street,” “road.”
Vedanam—“pain.”
Velu (m.)—“bamboo.”

S

Sakatam—“cart.”
Sakkā—“able.” [Vide G.R.,
p. 27].
Sakuṇa (m.)—“bird.”
Sakkunāti }—“is able.”
Sakkoti }—“is able.”
Saccam—“truth.”
Sacca—“truthful.”
Sace (conj.)—“if.”
Saññā (f.)—“sign,” “intimation.”
Satti (f.)—“spear,” “javelin.”

Sadadhati—“believes.”
Saddhim (prep.)—“with.”
Santikam (advl. acc.)—“near.”
Santike (advl. loc.)—“near.”
Sabba (pronl. adj.)—“all.”
Samaya (m.)—“time.”
Samipe (advl. loc.)—“near.”
Sayañha (m.)—“evening.”
Sara (m.)—“lake.”
Sve (adv.)—“to-morrow.”
Sahāya (m.)—“friend.”
Sā (f.)—“she.”

S

Sātakam—“garment.”	Siri (f.)—“glory,” “grandeur,” “magnificence.”
Sāya (m.)—“evening.”	Sissa (m.)—“pupil.”
Sāyabhattam—“dinner,” “evening meal.”	Sitala—“cold,” “cool.”
Sārathi (m.)—“charioteer.”	Silam—“precept.”
Sālā (f.)—“hall,” “room,” “rest-house.”	Sīha (m.)—“lion.”
Sāsanam—“order,” “command,” “Buddha’s religion.”	Sukham—“happiness.”
Sikkhati—“learns.”	Suṇāti—“hears,” “listens.”
Sikkhāpeti—“causes to learn.”	Suriya (m.)—“sun.”
Sigāla (m.)—“jackal.”	Setthi } (m.)—“banker,”
Siddhi (f.)—“success,” “prosperity.”	Setthī } “treasurer.”
	Setu (m.)—“bridge.”
	Senā (f.)—“army.”
	So—“he.”
	Solasa—“sixteen.”

H

Hattha (m.)—“hand.”	Hetṭhā (adv. and prep.)—
Hathī (m.)—“elephant.”	“under.”
Hutvā (ger.)—“being.”	Hoti—“is.”

—:o:—

PART II. ENGLISH—PĀLI.

A

Able—“sakkā.”	Admonition—“ovādo.”
Abstains—“viramati.”	Aged—“mahallaka.”
According—“yathā.”	All—“sabba.”
Acquires—“pāpuṇāti,” “ug- gaṇhāti.”	Allows—“labhati.”
Acts—“karoti.”	And—“ca.”
Admonishes—“ovadati.”	Another—“añña.”
	Anyone—“koci.”

Approaches—"u p a s a n k a -
mati."

Arrives—āgacchati."

As—"yathā."

Asks—"pucchati."

Assembly—"parisā."

Assents—"paṭisunñāti."

Attains—"pāpuṇñāti."

B

Be—"✓hū."

Beard—"massu."

Beats—"paharati."

Behind—"pacchato."

Believes—"saddhati."

Bell—"ghantā."

Benares—"Bārāṇasi."

Bhagavā—"Bhagavā."

Bird—"sakuṇo."

Birth—"jāti."

Boat—"nāvā."

Book—"potthakam."

Both—"ubho."

Boy—"dārako."

Brāhmaṇin—"Brāhmaṇo."

Breakfast—"pātarāso."

Brings—"āharati."

Brother—"bhātā."

Brought—"āharita," "ānīta."

Buddha—"Buddha."

Bullock—"goṇo."

C

Calls—"pakkosati."

Can—"sakkā," "sakkoti,"
"sakkunñāti."

Cardinal Point—"disā."

Carpenter—"vaddhaki."

Carts—"sakatām."

Cause—"kāraṇām."

Chaplain (private)—"puro-
hito."

Chariot—"ratho."

Charioteer—"sārathi."

Checks—"vāreti."

City—"nagaram."

Clever—"pañḍita."

Comes—"āgacchati."

Commits—"karoti."

Company—"parisā."

Compass (point of)—"disā."

Conceals—"nidahati."

Conversation—"kathā."

Cooks—"pacati."

Cow—"dhenu."

Cowherd—"gopālo."

Creeper—"valli."

D

Dares—"ussahati."

Daughter—"dhītā."

Day—"divaso,"

Death—"marañām."

Deceives—“vañceti.”	Direction—“disā.”
Declares—“katheti,” “āro-	Divides—“bhājeti.”
ceti.”	Doctor—“vejja.”
Deed—“kammam.”	Does—“karoti.”
Departs—“pakkamati.”	Done (<i>p.p.p.</i>)—“kata.”
Descends—“otarati.”	Door—“dvāram.”
Describes—“vaññeti.”	Dreadful—“ghora.”
Destroys—“nāseti.”	Drinks—“pivati.”
Did—“akāsi.”	Drum—“bheri.”
Dies—“marati.”	Dwelling—“nivesanam.”
Digs—“khanati.”	Dwells—“vasati,” “viharati.”

E

Eats—“khādati,” “bhuñjati.”	Enmity—“veram.”
Eight—“attha.”	Euters—“pavisati.”
Eighty—“asīti.”	Evening—“sayanho.”
Elephant—“hatthi.”	Evil—“pāpam.”
Emissary—“dūto.”	Excavation—“āvāto.”
Emperor—“mahārājā.”	Exertion—“viriyam.”
Endeavours—“ussahati.”	Eye—“cakkhu.”

F

Falls—“patati.”	Five—“pañca.”
Far—“dūre,” dūrato.”	Folly—“bālatā.”
Father—“pitā.”	Foolish—“bāla.”
Fault—“doso.”	Foot—“pādo.”
Fear—“bhayam.”	Foot-soldier—“patti.”
Feeds—“bhojeti.”	Four—“catu.”
Field—“khettam.”	Fourth—“catuttha.”
Fire-wood—“dāru.”	Friend—“sahāyo.”
First—“pathama.”	Frightens—“tajjeti.
Fisherman—“bālisiko.”	Front (<i>m.</i>)—“purato.”

G

Ganges—"Gangā."
 Garden—"uyyānam."
 Garment—"sātakam."
 Gets—"labhati"; "ganhāti."
 Gets rid—"chaddeti."
 Gift—"dānam."
 Girl—"dārikā."
 Gives—"dadāti," "deti."

Glory—"siri" "sirl."
 God—"devo."
 Goes—"gacchati."
 Gold—"suvannam."
 Goods—"bhaṇḍam," "bhaṇḍāni."
 Grandson—"nattā."
 Great—"mahā," "mahanta."

H

Hall—"sālā."
 Hand—"hattho."
 Happiness—"sukham."
 Harp—"tanti."
 He—"so."
 He who—"yo."
 Hears—"sunāti."
 Here—"idha."
 High—"ucca."

Hire—"bhati."
 Hole—"āvāṭa."
 Honey—"madhu."
 Honour—"sakkāro."
 Horse—"asso."
 Hot—"unha."
 House—"gharam."
 Hundred—"satam."
 Hunter—"luddo."

I

I—"aham."
 If—"ce," "sace."
 Impossible—"na sakkā"; "na
 sakkoti," "na sakkunāti."

Is—"hoti."
 Is able—"sakkuṇāti";
 "sakkā," "sakkoti."

J

Javelin—"satti."

K

Keeps—"rakkhati."
 Killed—"mārita."

Kills—"māreti."
 King—"rājā."

L

Law—"dhammo."
 Learns—"sikkhati."
 Life—"jīvitām."
 Lion—"sīho."
 Lioness—"sīhi."

Listens—"suṇāti."
 Lives—"vasati," "viharati."
 Long—"dīgha."
 Looks—"oloketi."
 Lute—"vinā."

M

Magnificence—"siri," "sīri."
 Makes—"karoti," "kappeti."
 Man—"puriso," "manusso."
 Many—"bahu."
 Matter—"pavatti," "kāra-nām."
 Means—"upāyo."
 Medicine—"osadham."

Merchant—"vāñijo."
 Messenger—"dūto."

Middle—"majjhām."
 Minister—"amacco."
 Mithila—"Mithilā."
 Monastery—"vihāro."
 Monk—"bhikkhu," "sa-mano."
 Monkey—"kapi," "vānaro."
 Moon—"cando."
 Mother—"mātā."
 Mountain—"pabbato."

N

Name—"nāmām."
 Names—"nāmām karoti."
 New—"nava."
 Near—"santike," "samīpe."
 Nineteen—"ekūnavisati."

Not—"na," "mā."
 Not far—"avidūre."
 Now—"idāni."
 Nun—"bhikkhuni."

O

Old—"purāṇa."
 One—"eka."
 Or—"vā," "udāhu."

Other—"añña."
 Outside—"bāhire."

P

Pain—"vedanā."
 Painful—"dukkha."
 Pagoda—"cetiyaṁ."
 Palace—"pāsādo."
 Pandit—"paññito."
 Parents—"mātāpitā."
 Patience—"khanti."
 People—"māhājāno";
 "purisā," "manussā."
 Person—"puriso," "manusso."
 Physician—"vejjo."
 Pit—"āvāto."

Place—"thānam."
 Plan—"upāyo."
 Pleasure—"rati." ["disā."
 Point (of the compass)
 Precept—"sīlam."
 Presence (of)—"santike."
 Property—"bhanḍam."
 Pride—"māno."
 Proud—"mana."
 Pumpkin—"lāpu."
 Pupil—"sissō," "sāvako,"
 "antevāsiko."

Q.

Queen—"devī."

Question—"pañho."

R

Rāma—"Rāmo."
 Reaches—"pāpuṇāti."
 Reason—"kāraṇam."
 Relic—"dhātu."
 Religion—"dhammo."
 Remembers—"sarati."
 Removes—"apaneti."
 Resident-pupil—"antevāsiko."
 Restrains—"vāreti."
 Retinue—"parisā."

Rice—"bhattam."
 Rice-gruel—"yāgu."
 Rids—"chaddeti."
 Right (it is)—"vattati."
 Rings—"vādeti."
 River—"nadī."
 Road—"vīthi."
 Rubber—"coro."
 Rock—"pāsāṇo." ["sālā."
 Room—"okāsa," "thānam,"

S

Sailor—"nāviko."
 Sand—"vāluka."

Says—"katheti," "vadati."
 Science—"sippam."

Second—“dutiya.”	Sounds—“vādeti.”
Seated (<i>p.p.p.</i>)—“nisinna.”	Spade—“kuddālo.”
Sees—“passati,” “oloketi.”	Speaks—“katheti.”
Sells—“vikkināti.”	Spear—“satti.”
Sends—“peseti.”	Stands—“thāti,” “titthāti.”
Seven—“satta.”	Star—“tārakā.”
Share—“koṭṭhāsa.”	Stays—“vasati,” “viharati.”
She—“sā.”	Steals—“coreti.”
Shop—“āpano.”	Story—“vatthu.”
Shows—“dasseti.”	Street—“vīthi.”
Sick—“gilāna.”	String—“raju.”
Sister—“bhagini.”	Success—“siddhi.”
Sits—“nisidati.”	Suffering—“dukkham.”
Sitā—“Sitā.”	Suffers (death)—“maranam,” “pāpuṇāti.”
Sky—“akāso.”	Sugar-cane—“ucchu.”
Slave—“dāso.”	Sun—“suriyo.”
Slave-woman—“dāsi.”	Sundari—“Sundarī.”
So—“tathā,” “evam.”	Supports—“poseti.”
Son—“putto.”	

T

Takes—“gaheti,” “gaṇhāti.”	Throws up—“ukkhipati.”
Taxila—“Takkasilā.”	Thunderbolt—“asani.”
Teacher—“satthā,” “ācariyo.”	Thy—“tava,” “te,” “tu-
Tear—“assu.”	yham.”
Tells—“āroceti,” “katheti.”	Ties—“bandhati.”
There—“tattha.”	Till then—“tāva,” “tāvatā.”
Thief—“coro.”	To-day—“ajja.”
Thinks—“cinteti.”	To-morrow—“sve.”
This—“eso.”	Top—“matthako.”
Thorn—“kantako.”	Town—“nagaram.”
Thousand—“sahassam.”	Townsman—“nagaravāsi.”
Thou—“tvam.”	Treasure—“dhanam.”
Three—“ti.”	Truth—“saccam.”
Throws—“kipati.”	Two—“dvi.”

U

Until—"tāva."

V

Viceroy—"uparājā."

Village—"gāmo."

W

Washes—"dhovati."

Why—"kiin."

Water—"pāniyam."

Wicked—"pāpa."

We—"mayaṁ."

Wisdom—"pañña."

Wealth—"dhanaṁ."

Wise—"pandita."

Weapon—"āvudham"

Wish—"icchā."

Well (very)—"sādhu."

Within—"antare."

Went—"agamāsi."

Without—"vinā," "bāhire."

What—"yo," "ko."

Woman—"itthī."

When—"yadā," "kadā."

Word—"vācā."

Where—"yattha," "kattha."

Work—"kammam."

Which }—"yo," "ko"

World—"loko."

Who

Yes—"āma."

Young—"taruna," "dahara."

You—"tumhe."





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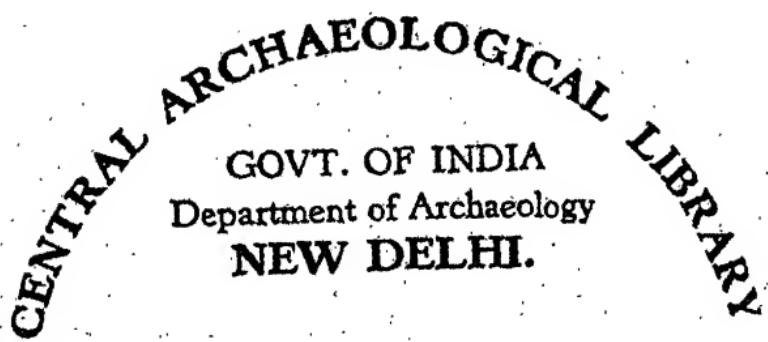
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